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Rescuers want to keep the memory of the Holocaust alive

Bert Witvoet

ST. CATHARINES, Ont. — Poland remembered the 50th anniversary of the Warsaw ghetto uprising on April 19 and the U.S. dedicated its Holocaust Memorial Museum three days later.

It's not just Jewish people who want the world to remember what happened to them 50 years ago in Nazi-occupied Europe, however. Christians who risked their lives hiding Jews also think it's important to keep the memory alive.

Harry Van Mansum, a semi-retired insurance broker and pastoral assistant at Calvin Christian Reformed Church in Ottawa says that it's necessary for the next generation to know what racism and anti-Semitism lead to. "The babyboomers have had it too easy and don't realize enough the sacrifices that were brought by those who helped Jews," he says.

During the Second World War Van Mansum lived in Maastricht, the Netherlands, and was instrumental in finding several hiding places for Jews with families of the small Reformed congregation of which he was a member. His story has been written up in a book called *A Friend Among Enemies* by Janet Keith. "Many of the families who hid Jews were what we in Holland used to call *de kleine luiden* (the little people)," he says.

Barbed-wire fences surrounding the Auschwitz-Birkenau death camp.

The Reformed vision helped

The 73-year-old businessman, who has visited Israel three times and has spoken at many occasions about his war-time experiences, was declared "Righteous Gentile" by the Jewish community. It's not a term he relishes all that much, he says, "since all those who believe in Christ are righteous Gentiles."

According to Van Mansum 25 percent of Jews hiding in the Netherlands were hidden by Christian Reformed people, who made up only eight percent of the Dutch population. He got these figures from a study by Dr. Lawrence Byron from the Lipinsky Institute for Judaistic Studies in San Diego, Calif.

Byron points out that the Reformed vision with its belief in the covenant and its history of integrating faith and politics prepared people well for a special service to the Jews. According to Byron's study of altruism, "Most of the religious rescuers I have interviewed were members of one of ... two [Protestant] parties and associated their religious convictions with political action."

Van Mansum thinks that remembering the Holocaust is especially needed today now that anti-Semitism and racism is on the rise again. He blames this upswing on a bad attitude and a poor economy. "Whenever the economy goes wrong, people look for a scapegoat," he says. "Instead of blaming themselves, they love to blame a minority group. Hitler did the same thing."

Naked evil on display

John Timmer, pastor of Woodlawn Christian Reformed Church in Grand Rapids, Mich., believes that the stories of the Holocaust give people a unique insight into the nature of evil. "There are few people who have seen the true nature of evil," he says. "Evil always appears with a smile. What these people [survivors of the Holocaust] saw was naked evil, evil that did not make any apologies to the outside."

Timmer's parents hid three Jews when they lived in Haarlem, the Netherlands. John himself, now 65, was about 13 when they came. After the war he and his family found out that three more families on the

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Is making God popular the way to win and keep church members? Neal Plantinga discusses contemporary worship.....p. 10

The Paas Family present their second children's literature page.....p. 11

Sudanese students explain hidden conflict in Sudan

Moses Moini (l.) and Charles Anteros. PHOTO: BILL FLEDDERUS

Bill Fledderus

St. Catharines, Ont. — Though many Canadians are not aware, the official toll of suffering experienced in Sudan is actually higher than Somalia's, according to Charles Anteros and Moses Moini, two Sudanese students at Brock University in St. Catharines, Ont.

Official estimates suggest that over one million Sudanese have died and five million have been displaced by civil war and drought, but the figures are in fact much too low, according to the pair who escaped the fighting and came to Canada six months ago to study economic administration.

Anteros and Moini both come from the southernmost tip of Sudan, a predominantly Christian area near the Ugandan border. Both have lost family members to government military campaigns and to infighting among Sudanese rebel groups. Both know first hand about the suffering of Sudanese blacks, who have been victimized by both government and rebel forces.

The millions of terrorized and displaced Sudanese cannot grow food nor can they afford to purchase it, and so they are thrown upon the mercy of (foreign) aid. Hundreds of thousands face starvation in the coming months. Aid workers fault the Sudanese government for preventing aid from reaching non-Muslims, in an attempt to forcibly convert them to Islam.

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Thinkbit:

"Thou shalt not lie with statisticians, nor commit a social science."

W.H. Auden.

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News

Hitler attacked God, says pastor

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same street had hidden Jews. All four families were either Christian Reformed or Reformed.

There are several reasons for remembering the atrocities committed by the Nazis against the Jews, says Timmer, apart from the fact that the Holocaust shows evil in all its nakedness. Believing that the Jews are God's first chosen people and that God's promises for them still hold true (he refers to Romans 9-11), Timmer wants people to know that Hitler's attempt to eradicate all Jews was an indirect assault on God and his plans.

The myth of American nationalism and of Hitler's National Socialism is that blessings come from the nation, says Timmer. "But the Bible teaches that all blessings come from Abraham and his seed."

Hell on earth

Timmer keeps the flame of remembrance alive by occasionally preaching on the Holocaust theme. On April 11 he preached on "Easter and the Holocaust." Timmer reflected on Psalm 16's reference to Christ's descent into hell.

According to Reformed teachings, Christ's experience of the pit of death includes the hell on earth he encountered, says Timmer. "In the Holocaust we see hell present on earth. The fact that Christ was willing to descend into this hell is a measure of the dimension of God's love," he adds.

The church opened its eyes

What happened in Nazi Germany was a culmination of a long historical process, according to Timmer. Anti-Semitism was already present in the New Testament church of Rome. "What someone like Luther said about Jews makes your hair stand up straight," he says. "We had never been taught to look at the Jews in a biblical manner. The Holocaust at least opened the eyes of the church."

In spite of his respect for and frequent contact with Jews, Timmer considers the Jews a difficult people. "Arabs are more lovable than the Jews," he says. "Besides, Jews are very secular." In his experience, few Jews take the Bible seriously.

We are all special

Nel Imthorn is also a Reformed Christian who with her husband helped to place Jews during the war. They themselves hid two couples in their two-storey house outside Noordwyk, near Amsterdam. One night there were 22 people in their house who needed a hiding place.

But Imthorn does not think that Jews are any more special then she is herself. "We are all God's special people," she said from her home in Kelowna, B.C. "If all people would recognize that, the world would be a better place."

She thinks people should remember what happened at the hand of the Nazis because something so inhuman should never happen again. But a lot of people don't want to think about it anymore, she fears. She does tell her 11 grandchildren and nine great-grandchildren about it, though.

Mother has headaches

Nel Imthorn, who will be 86 in May, regrets the fact that her husband, Klaus, died a year before she received a medal that was meant for both of them. They were married for 64 years and the war experience brought them close together, she says.

From a brother-in-law who worked in Amsterdam with Jews, she and her husband heard what was happening to Jews in Auschwitz, she says. Her brother-in-law asked them to hide his friend.

She chuckles when she recalls how her three-year-old son would tell friends not to come into the house, "because my mother has headaches." She will sometimes attend meetings with Jewish people in Kelowna.

Why did she and her husband risk so much? "There is only one God," is her simple explanation.

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Black Sudanese rebel against North

...continued from p. 1
Sudan is ruled by Gen. Omar Hassan al-Bashir, who took power in a military coup in 1989. His Islamic government, supported by Iran, is based in the north part of the country, which is largely desert and populated mostly by Arab people. His government is trying to Islamize the south, which is mostly grassland and populated by black Africans like Anteros and Moini.

The Arabs (and a number of blacks) adhere to the Sunni Muslim religion — together they make up 70 percent of the population. However most blacks, especially those in the south, are either Christian or animist. Thus the civil war has political, ethnic and religious dimensions.

"We feel we have a different culture than the Arabs do," explains Moini. "We might be able to live together, but the Arabs insist on [unfairly] dominating the government, the civil service, etc." he explains. The Arabs oppress the blacks in Sudan, Anteros agrees.

Blacks rebelled against the north from the country's independence in 1956 until 1972, and began a second rebellion in 1983. The rebel movement wants either an autonomous black province within Sudan or else an independent state. The rebels feel they are defending the rest of Africa from the encroaching influence of Islam.

"Most blacks support neither the rebels nor the Arab Islamic government," explain Anteros and Moini. As a result they suffer massacres and atrocious attacks from both sides, as punishment for being "sympathizers" or as an attempt to force them to join the fight.

A hidden tragedy

Most of the world knows little about Sudan because journalists and aid workers have been more or less barred from the country since the late 1980s. (Despite the banning of foreign workers, a couple of relief agencies such as World Vision have been operating out of Kenya in order to aid civilians in rebel-held parts of the country.)

The U.N. recently promised an investigation of the human rights situation in Sudan, but Anteros is not optimistic about it. "The U.N. has been doing relief work in Sudan for years. They already know what is going on," he says. The U.N. gives food to the government, knowing that it will withold the food from non-Muslims and doing nothing to prevent the misuse, he says.

Rebels from the Nuer and Dinka tribes control the southern countryside, but the government holds several major southern towns. The government is reportedly also holding tens of thousands of southerners in detainment camps in various locations.

Rebel unity has fallen apart in the last five years, with the main group led by John Garang (mostly Dinkas who are willing to form an autonomous province within Sudan) going to war against the other two groups, a Nuer group led by Riak Machar and a third group led by William Nyon.

The two splinter groups say blacks should settle for nothing less than an independent country. Anteros says that both Garang and Machar are "dictators," and that Nyon is gaining support.

No hope

Anteros and Moini suggest that North Americans press both their governments and the U.N. to institute an arms embargo on Sudan and demand more comprehensive peace negotiations. The U.N. should also intervene to protect civilians and ensure that relief deliveries are not interfered with.

"It's hard to take a stand about what should be done. The situation is very complicated. The only thing which could help would be extensive, comprehensive talks about the country's future," says Moini.

Anteros and Moini have no hope that the rebels could win against the well-equipped government forces. "The government will win within a year," predicts Moini.

Anteros argues that all nations should cut food aid to Sudan. "It's being witheld from many people who need it, anyway," he says.

There is a slight possibility that the U.N. could intervene to stop the fighting, he says, but he has given up on the idea that blacks could be fairly treated in a united Sudan.

Comment

PRESSREVIEW

Carl D. Tuyl

The mountain bore a mouse when the Finance Minister tabled his wary, whimpy budget. Plunk went the dollar, down like a runaway elevator. The opposition kept Mr. Mazankowski on his feet during question hour, and if there was any time left they attacked the Minister of Defence for her handling of the inquiry into the death of a Somali citizen.

There is a bit of mystery around the budget. Auditor-General Denis Desautels wondered aloud why Mazankowski failed to explain that the government will miss its deficit goal by $8 billion in the 1992-93 fiscal year.

★ ★ ★

In the meantime, in Ontario, Premier Rae, who really is trying to get this deficit thing under control, is running headlong into the labour movement. Union executives are giving Rae's efforts the old Marxist us-against-them spin.

★ ★ ★

Quebec's Health Minister confirmed that his government will cut $30 million from its health care budget. Manitoba's Health Minister Don Orchard is trying to get a new contract with the province's doctors and because the process was not proceeding with the speed of a fleeing antelope, the medical practitioners at five Winnipeg hospitals went on strike. The B.C. government did reach an accord with the three major health care unions, but now the hospital boards are criticizing the agreement.

★ ★ ★

And while all the budget cutting and slashing is going on all over the country Monsieur and spouse are on the road again. The *Ottawa Citizen* recalled some expenses of Monsieur's earlier trips abroad. When travelling, the Mulroneys are certainly no misers — they don't stay in Journey's End motels, and they don't order in pizza.

★ ★ ★

Tory candidates for the party's leadership keep ranting about a new way of doing politics and a new way of government. Preston Manning gets this week's award for achievement of acidity in a comment when he said, "We're pretty cynical about the traditional parties now having discovered democracy." You and some 20 million Canadians, Preston.

★ ★ ★

Filled with the suspense of anticipation we look forward to the announcement on the humour board of the Phoenix General Hospital which mines its treasurers from church bulletins. This week's jewel: "On Sunday, a special collection will be taken to defray the expenses of the new carpet. All those wishing to do something on the new carpet, come forward and get a piece of paper."

★ ★ ★

The Globe and Mail says there is good news from Canadian bankers: last year bank robberies declined to 1,530, a decrease of 81 hold-ups.

★ ★ ★

The country is o.d.-ing on hockey. The warriors of the ice keep CBC's Pamela Wallin impatiently biding her time.

★ ★ ★

Some interesting statistics: in 1931 the life-expectancy of the average Canadian male was precisely 60 years; 62 years for females. By 1989, according to Statistics Canada, it had increased to 73.7 years for males and 80.8 years for females. And by the year 2011, it is projected at 84 for women and 77 years for men.

★ ★ ★

President Yeltsin appeared to have known on which fire the pot was boiling. The Russian referendum supported his economic programs and Boris was smiling from ear to ear. Who wouldn't, with G-7 dough rolling in by the wagon load? The Russians are also having a garage sale of airplanes, rockets, Kalashnikov rifles and other such useful stuff. The event will be held in Birmingham in Britain on May 24-27. Prices are subject to the buyer's willingness to depart with hard currency.

★ ★ ★

Serbians are doing the macho thing, taunting the United Nations peacekeeping forces and the Western powers. They keep pounding the Muslim enclaves in spite of stiff new sanctions.

★ ★ ★

Mr. Carlo Ciampi, who is mandated to form Italy's new cabinet of clean politicians, is having a hard time. Clean politicians in Italy occur with the same frequency as three-headed frogs in a hay barn. Imprisoned at this time are 152 Italian parliamentarians, 852 local politicians and 1,487 business people. *Una rivoluzione a l'italiana.*

★ ★ ★

With all the talk about waste disposal one would think that Canadians are the champion garbage producers, and we used to be. But now that sort of stinky glory goes to the Dutch, who also have the most C.D. players and boats per 1,000 residents.

★ ★ ★

The city of Detroit has come up with a novel idea to save money. It wants to move people out of certain sparsely populated areas and close off those districts. Urban desert, I guess. No, don't get any ideas about depopulating fat city Ottawa! It won't work.

★ ★ ★

One in seven residents of the U.S. of A. speaks a foreign language according to a government source. There might be some people in good old England who say that all U.S. residents speak a foreign language.

★ ★ ★

And what are the banks doing with the money in your savings account? *The Globe and Mail* knows the answer: they're trying to buy a basketball team — which might be a better investment than sticking money in the campaign fund of the National Party.

★ ★ ★

Time to sow spinach now. Get with it eh! No work, no spinach. According to what a man sows....

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Was God silent during the Holocaust?

On April 19, Poland remembered the uprising of Jewish fighters in the Warsaw ghetto which took place 50 years ago. On April 22, the U.S. dedicated the Holocaust Memorial Museum in Washington, D.C., to commemorate the same event. Three million Polish Jews were killed by the Nazis, half of the total number of European Jews killed in what has become known as the Holocaust.

The word *holocaust* means " complete destruction by fire, as with sacrificial animals." In this case it refers to the wholesale slaughter of two-thirds of all European Jews, a million and a half of them children.

In spite of heroic attempts by Jews worldwide to keep the memory of this human tragedy alive, 22 percent of Americans said it seems possible the Holocaust never happened, according to a recent poll. That result came as a shock to Holocaust survivors. "What have we done?" lamented Nobel laureate Elie Wiesel, who has written about his experiences at Auschwitz and Buchenwald. Another survivor said, "It was a Jewish tragedy... but the message is universal; it happened to Jews; it could happen to anyone."

Where was God?

Elie Wiesel made some strong emotional remarks at the Washington dedication: "How is it that man's silence was matched by God's?" he asked. It was a question that could not be answered. Evil places us before unfathomable depths of non-answers.

Wiesel's remark was an emotional outpouring of grief. Most of us can never enter into the depth of his grief, no matter how many times we remember the Holocaust. But we should wonder why God is so often made responsible, even if it's only indirectly, for the evil that human beings wreak on this earth.

We should not even hold Satan responsible. There is no evil done on the face of this planet that has not been caused by human beings. Satan is powerless unless we cooperate with him. And unless God should turn us into puppets, he will continue to merely nudge us gently into the way of goodness, truth and beauty.

It was human beings like us, who called themselves Nazis, who sought to destroy the Jewish race. It is human beings like us who keep themselves in ignorance so that 22 percent of Americans think it's possible that the Holocaust did not take place.

It's human beings like us who kill each other in the former Yugoslavia.

False hope

The U.S. and Polish Holocaust memorials are a monument to "man's inhumanity to man," nothing less, nothing more. By themselves they offer only emotional solace and a universal cleansing of pretences about who we are. At the Washington ceremony a 13-year-old girl read the words of Anne Frank: "Despite all of this, I believe people are really good at heart." Someone else wrote in the *Washington Post* that one can see the Washington Monument through one vertical window in the Holocaust Memorial Museum and the Jefferson Memorial through another. "The juxtaposition is not just redemptive," he wrote, "It is reassuring. The angels of democracy stand watch on this temple of evil."

And so we continue to overlay the message that human beings are the ultimate source of the problem with the false hope that human beings can also be the answer. Even though we can do good things, we cannot redeem the evil of the Holocaust. There's nothing redemptive or even reassuring about the human heart or human systems.

It takes an act of God in history to set things right. That act centres around the holocaust Lamb. It is his sacrifical death that answers Wiesel's question. God was not silent on Golgotha nor is he silent after Easter morning. **BW**

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The heart is not the seat of our emotions

According to Christian sociologist Don Posterski young people feel first and think later. In a story by Robert VanderVennen on page 12 of this issue, Posterski calls the feel-first phenomenon "a move from head to heart."

His remark reminds me of a comment I heard at a recent meeting where a group of people discussed different styles of worship. The psalms appeal more to the head and the praise songs appeal more to the heart, one person said.

Whenever people equate "feelings" with the heart, we should be alarmed. That's not a biblical way of talking. When the Bible talks about feelings it refers to the bowels. As far as the early Jews were concerned the seat of emotion was in the stomach and the intestines.

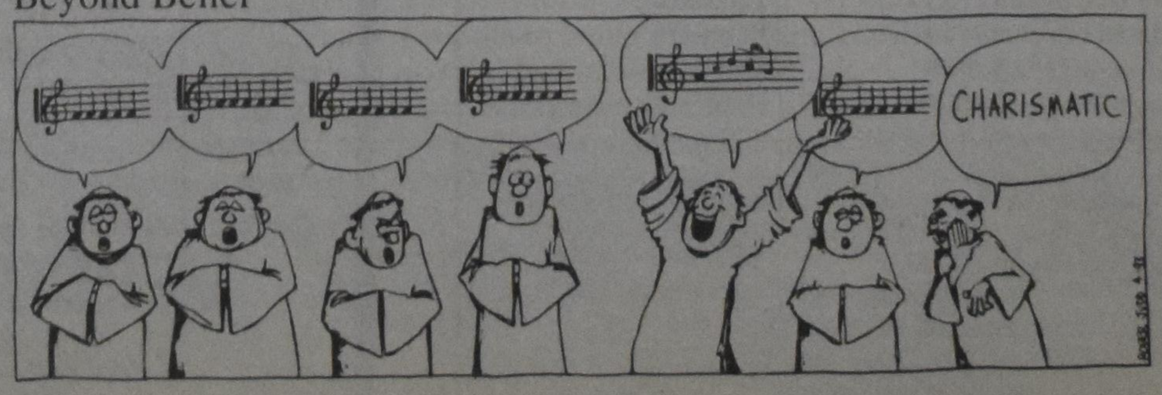
In 1 John 3:17 the apostle John writes about helping a brother in need as follows: If anyone "shuts up his bowels of compassion from him, how can the love of God live in him?" Even today we say that you can feel something in your gut.

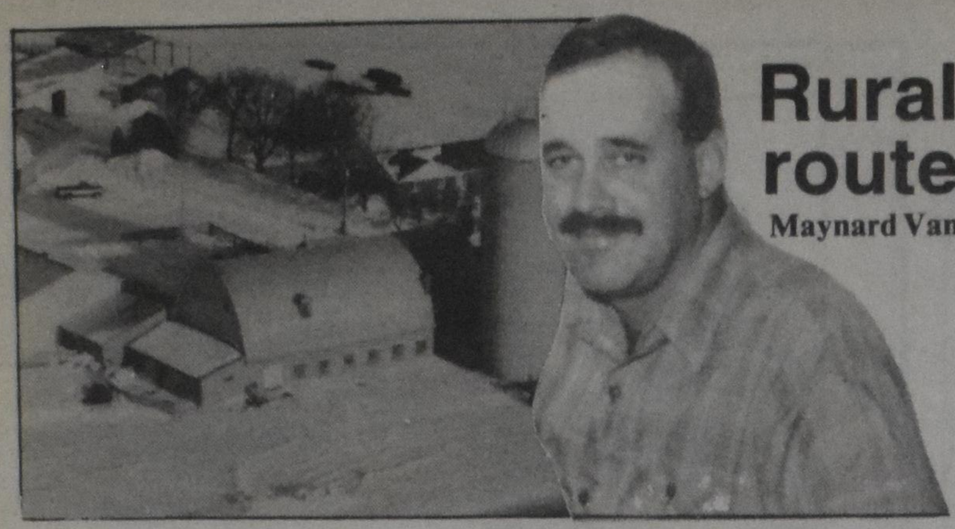
When the Bible talks about the heart of a human being, however, it means the centre and the whole of that being. The heart is the place where God or idols live. Out of the heart come all the things that we think and feel and do: "the issues of life," says Scripture.

"I will praise you, O Lord, with all my heart," writes David in Psalm 138. Does that mean he praises the Lord only with his feelings? No, it means he praises him with his mind, soul and body!

So let's make an agreement among us. Let's say that older people tend to rely more on their head and that younger people go more by their gut. But all of us have to go more by what God places in our heart. **BW**

Beyond Belief





Rural routes

Maynard Vander Galien

Ferguson: a respected politician

Ralph Ferguson is the kind of politician to whom I like to listen. This country needs more politicians like the MP for Lambton-Middlesex. Ferguson, who was Canada's Agriculture Minister for a few months in John Turner's cabinet, has an 800-acre farm in Lambton County in southern Ontario.

He is also the author of the popular "Compare the Share" booklet that examines the difference in farm gate prices and retail and/or wholesale prices for selected agricultural commodities during the period from 1980 to 1990.

The Liberal MP was the guest speaker at a recent annual banquet. Ferguson's message was clear and simple. Canadian farmers are not getting their fair share of the food dollar. Net farm income has not kept pace with increased input cost.

Farmers 'going out of business'

Ferguson told farmers, businesspeople and school board officials that many farmers in Canada are close to going out of business at a time when the level of return for food retailers and distributors continues to increase.

"Of the six products controlled by the marketing boards, price increases to the consumers on those goods ranged from 18.3 to 97.3 percent from 1980 to 1990. But producer prices increased modestly, reflecting only the increased cost of production," said Ferguson.

"Our study showed that the 10 products with prices controlled by marketing boards had consumer price increases that ranged from 15 to 235 percent from 1980 to 1990, and in some of these instances the producer price declined substantially."

"These declining prices to farmers have forced hundreds of Canadian producers out of business and forced others to seek off-farm work," he asserted.

Ferguson said that in 1989 the average Canadian family farm had more off-farm income than it had from the farm operation. He added that one Canadian farmer feeds 120 fellow Canadians, and yet has to find off-farm work to pay his bills and put food on his or her own table. That's a sad reflection of the economic conditions in Canadian agriculture.

More expensive in Canada, no matter what

Ferguson gave an interesting example of the cost involved in producing a chicken for Kentucky Fried Chicken. The cost of the feed to produce a chicken, which weighs 1.78 kg, is 84 cents. The one-day old chick costs the farmer 49 cents. The current price of a live chicken is roughly $2 for the KFC-sized bird.

An examination of the cost of production formula shows that after paying for the feed and the cost of the chick, the farmer is left with roughly a third of the selling price to pay hydro, heat, repairs, etc.

"When 40,000 farmers demonstrated on Parliament Hill on Feb. 21 of last year, a KFC spokesperson told CTV national news that KFC costs more in Canada than in the U.S. because of marketing boards," said the MP.

"But," said Ferguson "even if the farmer *gave* the chicken to KFC, and the processor did the work *for free*, a 9 pc. bucket of KFC would still cost $2 more in Canada than in the U.S."

"KFC must have a special recipe," the MP quipped. "Or they have more royalties taken off in Canada," off the cost of operating Canadian KFC franchise.

According to Ferguson's study, Canadian agriculture producers had an average five-year (1986-1990) rate of return on assets (including all government payments) of 6.2 percent before deducting farm owned labour.

During the same period Canadian food manufacturers had an average return of 17 percent and one manufacturer, Kraft, had a return of 69 percent. One year Kraft had a return of 192 percent.

Canadian food distributors had an average five-year return on capital of 17.2 percent, which ranks it 10th of 48 sectors examined by the *Globe and Mail's* "Report of Business' Top 1000."

Maynard Vander Galien farms in the Ottawa Valley (Renfrew, Ont.), and writes weekly columns for county newspapers.

C.C. tries to make silk out of sow's ear

I must take issue with the editorial on linguistic history (C.C., April 16). To set up the term "vulgar" as simply synonymous with "unsophisticated" belies a condescending attitude towards your readers. If the study of language really has been undertaken, then most certainly two truths will have been discovered: language is always in transition; and the connotation of a word is not necessarily in concert with its definition.

If you really are in the conundrum suggested by your closing question, I am more than a little surprised by the generally sophisticated level of discourse found in C.C. Is the editorial use of the "f-" word your first salvo of resentment against the hypocrisy of distinguishing between acceptable and vulgar language? I can hardly wait to see how the battle will be joined. It will be interesting to see the silk purse you fabricate from this sow's ear.

John Vanasselt
Kitchener, Ont.

Tuyl is 'ignorant' of Reform Party's true policies

Usually I read Carl Tuyl's "Pressreview," often with appreciation and especially for his cheerful sense of humour. Sometimes his central-Canada smugness and dislike for anything Western, particularly Preston Manning, annoys me. But, now, he has gone too far. He attributes to Manning an untruth. Untruths result from lies or ignorance. Not wishing to be unkind to a former pastor, I'll assume Tuyl is merely ignorant.

Tuyl writes that Manning "would eliminate our social security system" (C.C., April 9, 1993). Unlike other parties the position of the Reform Party is very explicit.

To eliminate the deficit in three years the Reform Party proposes reduction of expenditures as follows:

— $5 billion from reduced salaries and pensions for politicians, fewer portfolios, funding for multiculturalism and official languages programs and fewer subsidies to Crown corporations;
— $4 billion from reduction of federal grants, subsidies and tax concessions to business and special interests;
— $9 billion from decreased funding for UIC (by making it self-financing), and OAS for household earning above $54,000 per year.

Spending would be maintained at current levels for: health care, advanced education, child benefits, veterans pensions, GIS (Guaranteed Income Supplement) for seniors and OAS for households with income below $54,000 per year.

The Reform Party does not wish to eliminate but to save the social security system. To do so, we must target social benefits to those in need. More than $1 billion in UIC payments goes annually to households with an income of $100,000 per year. Is that necessary?

I hope Tuyl will still be writing on the day Canada stops going further into debt. We can either pick that day ourselves or the world's financiers will pick it for us.

Nick Loenen
Reform Party Candidate
Richmond, B.C.

The distance has been bridged

Greetings from Nigeria. This note of thanks is long overdue and we apologize for the delay. These words have been in our hearts for years, but the distance between *feeling* thankful and *expressing* thanks has been great.

We have been missionaries to Nigeria for the past eight years. Throughout those years we have appreciated the way you have provided a bridge to the Canadian church and society scene. We have especially enjoyed the fact that your paper not only reports the news but also comments on it and evaluates developments in the light of Scripture. Keep up your biblically directed work! *Christian Courier* is living proof of the maxim that all of life is to be re-formed by God.

One other note. It is refreshing to read how in your editorials and in your replies to letters to the editor you are able to state your case clearly and convincingly without having to resort to tearing down proponents of an opposing view.

Jack and Mary Beeksma
Jos, Nigeria

Correction

The April 23 front-page story entitled "Christians speak out about Lubicon" was wrongly attributed to Stephanie Baker Collins. It was written by Lorraine Land, who also works for Citizens for Public Justice in Toronto.

Meditation/ Family

'God's grace sufficient'

Wayne W. Bos

The principle of grace operates in this world far more often than the provision of miracles. A sufferer waiting long for relief learns this truth by necessity. The desired answer to earnest prayer does not seem to come as we would expect. To us the surest remedy to affliction is removal, the fastest path to ministry a regaining of every faculty, the surest way to serve God effectually through vigorous unhindered labour. We pray. We cry. We wonder. We forget — grace is given continually; miracles are not.

When pressed to make a defence of his ministry, the Apostle Paul told of his labours, beatings and dangers (2 Cor. 11: 23-33). He included his vision of paradise (12: 1-6); then spoke of the hideous thorn in his flesh, the messenger of Satan given to torment him (12: 7). He pleaded often with the Lord for its removal (12: 8). Instead of answering Paul's request directly, God gave the apostle a promise: "My grace is sufficient for you" (12: 9).

Paul's affliction is never clearly made known in Scripture. Prone as we are to believe that another's pain is more bearable than ours and that God's grace may have been sufficient for Paul and not for us, the Holy Spirit wisely remains silent. We are taught the lesson that whatever situation we might encounter at any time of life, there will always be enough grace.

God promises to do for us what we cannot possibly do for ourselves. We are not able to make the sun rise nor produce the oxygen that fills our lungs. So God gives to all people what is termed "common grace." We cannot go to heaven by ourselves, so God provides his "saving grace" through his son, the Lord Jesus Christ, to all who believe. We cannot carry our own selves through life, so God grants special grace to all who have need.

After graduating from Prairie Bible Institute in Three Hills, Alta., Wayne Bos became involved in the ministry of the Open Air Campaigners in Vancouver. A nervous breakdown forced his withdrawal from the street ministry. At present he is apprenticing for automotive mechanics at a Chrysler dealership in Killam, Alta. The promise of God's grace has been put toughly to the test the last few years. He reflects on this in the accompanying article.

It is the great work of God through the ages to teach us how we have need of him. That any of us know salvation may be due to the barriers God placed in the paths of our own destruction. We thought them grievances at the time, but now we rejoice because we have eternal life. Can it be that the thorns we now have will take our eyes away from that which is temporal and teach us to need and grasp the Eternal? One can live without perfect health and many possessions, but one cannot really live without grace.

Can we learn to understand the grace of the living God if we are easily granted relief through the miraculous? "Who knows the grace of God without a trial?" (Samuel Rutherford). Who understands his firm standing place unless his foot has slid? (Alexander Maclaren). Does one appreciate a meal without hunger? Is the armour proved in a parade or in fierce battle? Is strength provided if there is no crisis for it to meet? Are we able to say with certainty to our world our Physician is able to heal if we have no scars to prove it?

It is a strange Christianity that rewards only the beautiful, applauds only the eloquent, and demands the miraculous. We flock to hear those who have been healed or have claimed to have seen heaven, only to learn years later we have been deceived. We seem to quickly edit from our pages the stories of those who have struggled in common settings, proving the sufficient grace of God in hospitals, homes and hardships. We feel ourselves that unless we have a terrific story to tell our lives have been in vain.

Not so! God's strength is made perfect through weakness. If he has not chosen to remove our thorns it is so that his promise of sufficient grace will rest upon us. Some of the greatest stories of God's faithfulness will one day be told by those who did not have an audience on this earth. It will be they who can truly say, "when I am weak, then I am strong" (2 Cor.12: 10). To them, grace was given continually when miracles were not.

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small talk

Alice Los

A touch of Dutch or: Learning to say 'I love you'

The people of my generation and geographical background were generally raised by mothers who hardly knew of Mother's Day. And if they did know, they probably didn't appreciate it all that much. After all, that sort of frivolous thing one would only expect these far-away and slightly irresponsible North Americans to indulge in. But they — no-nonsense Dutch women that they were — knew what was expected of them and they knew how to deliver.

They honoured "their men" by setting a special place at their table and saving their choicest tidbits of food for the men. They told their sons to respect and emulate their fathers, to be good to their sisters and to do their share around the house — but not in the kitchen. They taught their daughters how to cook and sew, and certainly how to mend. They informed their brood about the birds and the bees, albeit perhaps in a roundabout way and *not* until they were 12 or older. The godly among them would tell their little ones about Jesus and urge their teenagers never to go places where they would not want to be seen by God.

And all mothers worked. Not in an office or as a real estate agent or nurse, but at home. They saw their children off to school in the morning and were waiting for them by the end of the day. They cleaned and polished and looked after a sick neighbour if need so dictated. They taught their offspring (*and* their husbands) never to go anywhere in the house with empty hands. They made every step count. Was anyone going upstairs? Good. Then take that basket of clean linen up with you.

Once in a while they'd visit with a friend over a cup of tea and when that happened at our house there would sometimes be a lot of laughter. I loved to listen in on the conversation. My mother had an optimistic nature and her best friend was gifted with a keen sense of humour.

But never did we or anyone I know of, honour Mother's Day. I can only hope that all husbands and children of that time thought, on occasion, to tell their wives and mothers (and each other, for that matter) how much they were loved. I'm afraid we weren't all that good at it. But then, are we today?

It seems we need much commercial spurring. Or do we find safety in numbers? It's so much easier to chorus, "We love you, Mom" (or Dad, child, sibling) than to think of a few words or a gesture on our own on any given day. Perhaps we should try harder.

Meanwhile we cherish the memory of those who reared us even if we tend to idealize their stature as time goes on. And it doesn't hurt to tell the children of today of those distant forebears and to emphasize the better moments of their heritage. It's good to dwell on blessings!

Alice Los lives in Inkerman, Ont.

Jewish film *The Quarrel* is surprisingly successful with two characters who debate heady issues

Story resonates because 'it's real'

Dan Wooding

There's no sex, violence or car chases in *The Quarrel*, a film about an argument between two Jews in a Montreal park in 1948. Yet it has captured major awards from, and the attention of, North America's Christian community.

Greg Kouki, a Christian radio talk show host in Costa Mesa, Calif., says of the film: "As an evangelical and a professional Christian apologist...I heard an echo of my own internal quarrel, the secret dialogue all Christians would confess to if they were honest with themselves."

The film, which premiered late last fall, was named among the Top Ten Films of 1992 by the Christian Film and Television Commission. That commission described it as "masterfully [depicting] the fundamental issues found at the heart of the Jewish faith, [giving] inspiration and insight to those who are wrestling with issues in Judeo/Christian and Jewish theologies." *The Quarrel* also won The Angel Award's Gold Statue for Best Feature Film of 1992 by the Excellence in Media organization.

David Brandes, the Canadian Jewish writer/producer of the movie has confessed to being astonished at the interest in the film by Christians. "I think the explanation is that the reference point of God for both Jews and Christians is the same," he asserts.

A long road

Brandes was formerly a Canadian television news reporter and is a graduate of the Film School at the University of Southern California at Los Angeles. It's been seven years since he obtained the rights to the play by Rabbi Joseph Telushkin on which the film is based — few of his colleagues believed that "two guys talking" could make the transition to celluloid and Brandes spent five years proving them wrong.

During that time Brandes wrote the screenplay, staged readings on both coasts for the two roles and managed to raise $400,000 from private investors. But a breakthrough came when Toronto-based Atlantis Films agreed to co-produce the film and to try to raise the balance of the $1.5 million budget.

When belief divides us

The Quarrel "is the story of a confrontation between two men who were close friends (played by Canadian actors Saul Rubinek and R.H. Thomson); they had attended the Yeshiva (Jewish school or 'study hall') together," explains Brandes. "They were great scholars, so it was clear that they both were going to continue to be rabbis together. But they then had a falling out when one remained a rabbi and the other decided to follow the 'secular life', becoming a novelist and advice columnist."

When the latter left, they had not resolved the quarrel between them. "It was clear that they loved each other in their hearts but they hated what the other person stood for," says Brandes. "So they each went their separate ways."

When the two meet in Montreal after the Second World War, each has lost his family and neither has anyone else to turn to. "They are truly alone," explains Brandes. "So they were kind of locked in a duel from the heart that day they chose to spend together in the park. They loved each other and each wanted to be acknowledge by the other, yet on the other hand they had these ideas that were splitting them apart." The two men relive their past lives together and then begin a passionate debate over the nature of God, humankind and human existence.

Dan Wooding is a British jounalist, columnist and commentator now living in southern California. He is founder and international director of ASSIST (Aid to Special Saints in Strategic Times).

Sarnia Christian high school promotes the arts

Marian Van Til

SARNIA, Ont. — If you're a Christian high school, how do you get students to see that the arts are important? One of the things you do is hold a three-day "Arts Interim" which lets students try their hand(s) at watercolours, painting, pottery, leather work, photography, film, carving and a host of other creations. That's what Lambton Christian High School in Sarnia, Ont., did in February, reports English/history teacher John Abma.

Not only do individual students have something to show for their efforts as a result, but the school now has a huge mural mounted in its main hallway depicting the Christian's journey. And in the front entrance there will soon hang "a large mobile filled with God's creatures," Abma reports.

Featured speakers at the interim were Dr. Bill Romanowski, communications professor at Calvin College, Grand Rapids, Mich., and Rev. Bob Ripley, United Church minister and a Christian music disc jockey who critiques contemporary Christian music on a local cable TV channel.

Romanowski told the students that Christians have often avoided artistic genres when they first appeared, calling them un-Christian: film, television, rock and roll and abstract art, for example.

"All of these very significant artistic expressions have been left in the hands of individuals who have questionable moral foundations, and yet all of these artistic expressions have very significant influences on Christian young people," said Romanowski.

PHOTO Courtesy Lambton Christian High School

Morgan Tristram works the potter's wheel.

Ripley encouraged the students to investigate Christian contemporary music, stating that the Christian music stereotype (Christian folk or gospel) is too restricting. John Abma says, "Rev. Ripley showed the students that excellent music can be discovered in local Christian bookstores in every field from dance to rap and folk-rock to heavy metal. Above all, he encouraged students to investigate the Christian music scene instead of the secular music scene."

Drama also came into play (pun intended!) during the Arts Interim. *Lilies of the Field*, adapted by Andrew Leslie from a novel by William E. Barrett, was "a great success." In the play the protagonist confronts the need for commitment, explains John Abma. "Should he do what he thinks is best for himself or is there a higher calling for him? He realizes that he can best serve his Lord by serving others around him."

"This idea of service, if applied to [Lambton's] arts theme for the year, might suggest to students that one should use one's creativity for service in God's world. Maybe this is a challenge for all of us," concludes Abma.

PHOTO Courtesy Lambton Christian High School

Dr. Bill Romanowski.

African Christian women discuss politics and power

NAIROBI, Kenya (WEF) — African Christian women must rise above cultural inhibitions and take up the challenge of politics and power if they are to make a viable contribution to the governing of their nations, says the concluding statement of a four-day consultation (Feb. 26) on "Christian Women and Politics" organized by the Pan African Christian Women Assembly (PACWA), the women's department of the Association of Evangelicals of Africa and Madagascar (AEAM).

The 40 women, drawn from 15 African countries, noted that while God clearly prepares and calls women as he wills to any sphere of life, including politics as in the examples of Esther and Deborah in the Old Testament, women in Africa are hardly recognized as leaders, especially in the political arena. Ironically, in most African countries, women make up an estimated 52 percent of the electorate.

The participants emphasized that politics are not "dirty" but are made to appear that way because of the manipulations of those in power.

"Christian women can restore the decency of the game by taking part in the process and bringing in their set of values based on God's Word." They can "clean up" politics by a sensitive and caring leadership style and by transcending differences and bringing reconciliation where there are differences.

"It is therefore important that PACWA organizes regional and national educational programs to sensitize women in matters of democracy, justice and fairness in social relations," said the statement.

Speak boldly

The participants urged the women already in politics to speak boldly on issues affecting women such as abortion, maternity laws and discriminatory employment regulations based on the "apartheid of gender."

Among those present were Malawi's minister of education, Katie Kainja; a key trade-unionist and opposition leader from Swaziland, Mrs. Elenrose; newly elected member of the Kenyan parliament, Agnes Ndetei; Joyce Aryee, who once served as a cabinet minister in Ghana for eight years; and Eva Sanderson, newly elected deputy mayor of the city of Kitwe, Zambia, who also is the chairperson of PACWA and a member of WEF's International Council.

The 15 African countries represented included Burkina Faso, Central African Republic, Ghana, Kenya, Malawi, Madagascar, Namibia, Nigeria, Rwanda, South Africa, Swaziland, Tanzania, Uganda, Zambia and Zimbabwe.

Evangelicals in Eastern Europe are 'winning souls but losing minds'

MOSCOW, Russia (WEF) — "We have been winning their souls... but losing their minds," says Dr. Peter Kuzmi of the Evangelical Theological Seminary in Croatia. Addressing the first transdenominational gathering of theological educators since Protestant seminaries began to open in the former Soviet Union in 1988, Kuzmic said the Protestants in the region need to get serious about addressing the intellects of both believers and nonbelievers to avoid becoming marginalized by secularization and possible religious nationalism just as they were by communism.

The Feb. 11 meeting, sponsored jointly by the U.S.-based Overseas Council for Theological Education and Missions, the Institute of East-West Studies of Wheaton College, and Peter Deyneka Russian Ministries, attracted 70 delegates from Baptist, Pentecostal, and Seventh Day Adventist churches and from some interdenominational groups. Together the participants represented 22 theological training programs in Russia and Ukraine.

There are at least 50 established evangelical theological education initiatives in the former USSR. Another 16 are expected to start in the next 15 months. It is also estimated that theological education by extension, in various forms, is reaching more than 3,000 students in the whole region.

The delegates cited the lack of quality theological literature as one key area of concern. Most of the Christian literature being published now is of a devotional nature, too shallow, and culturally inappropriate. There were also some complaints about the quality of paper and ink used in the books.

The lack of teachers was also identified as another area of concern. Many programs are relying on the use of visiting faculty from the West and from Asia. At least one delegate had reservations about the quality of those recruited to teach. Most of the delegates expressed the need for Russian-speaking teachers and ones who understood Russian and Ukrainian cultures.

Dr. Mark Elliot, director of the Institute of East-West Christian Studies, was impressed with the fact that the different denominational groups "chose to stress their common concerns for training and equipping leaders rather than their doctrinal differences" while Western participants "chose to listen at length to the priorities of Russian and Ukrainian representatives... rather then tell them what outsiders think they need."

Gender, wealth, but not age affects Americans' prayer lives

GLENDALE, Calif. (EP) — Nearly nine in 10 American adults pray to God, a Barna Research Group survey has found. In fact, nearly six in 10 pray once or more per day. More than 80 percent say prayer is a regular part of their lives.

Yet for all the praying they do, only 26 percent of American adults are completely satisfied with their prayer lives. Women are more likely to pray than men (95 percent to 83 percent), and also more likely to pray once or more per day (65 percent to 50 percent). Women are more likely than men to be certain that prayer makes a difference in their lives (64 percent to 56 percent), while men are more likely to be hopeful but unsure that it does (23 percent to 15 percent).

Past studies have shown that marriage and parenthood lead to stronger religious conviction and more intense church involvement. So it is surprising that neither marriage nor the presence of children in a household are associated with a more intense prayer life among these adults. Both Protestants and Catholics are more likely than average to pray (95 percent and 96 percent, respectively). But Catholics are much less likely to be "absolutely certain" that prayer makes a difference in their lives (45 percent, compared to 60 percent of Protestants).

Age has a surprisingly low effect on prayer life. Baby Boomers — adults age 28 to 46 years old — are less likely to consider prayer a regular part of their lives (75 percent, compared with 82 percent on average). That pattern does not persist with Baby Busters, the younger generation, whose prayer habits are similar to the average Americans'. And elderly Americans (over age 65) are more likely than younger adults to be completely satisfied with their prayer lives.

Though wealthier Americans were no less likely than average to pray regularly than others, they were less likely to be sure about the efficacy of prayer and satisfied with their own prayer lives than Americans earning less than $20,000 per year.

Active faith makes the difference

Two features of people's lives studied in the survey affect their praying: regular church attendance and committed Christian beliefs. Regular church attenders and born again Christians (that is, those who believe one goes to heaven on the basis of one's faith in Christ as saviour, and who have made personal commitments to Jesus Christ that are still important in their lives) are more likely to say prayer is a regular part of their lives (88 percent and 86 percent respectively, compared to 82 percent of all American adults). Yet born-again Christians and regular church attenders are no more likely to be satisfied with their prayer lives.

America's unchurched adults break into several groups: some who pray regularly and confidently, some who pray irregularly and wonder if their prayers are futile, and some who do not pray at all. One in four unchurched Americans prays only as "a last resort," while overall only one in 10 adults does so. And while prayer is a regular part of the lives of 63 percent of unchurched Americans, it is a regular part of the lives of 82 percent of all Americans. Furthermore, when unchurched people pray, only 34 percent (compared to 56 percent of all Americans) are certain that prayer makes a difference in their lives, and nearly twice as many as average (36 percent) are only "hopeful" that their prayers are being heard.

People whose beliefs classify them as born-again Christians have much different prayer lives from those who are not. Almost all (99 percent) of born-again Christians pray, 74 percent once or more every day. In contrast, 83 percent of other Americans pray, only 46 percent of them once or more per day. Almost three in four born-again Christians (73 percent) are absolutely certain that prayer makes a difference, compared to just 43 percent of others.

Look for Peter and Marja on page 14 ...

How to handle disagreements

"Women in senior church leadership" is currently an issue not in one but in many churches. It is an issue that cannot be avoided, however divisive it may be. The Mennonite Brethren are also struggling with it and are deeply divided about it, especially after publication of the book "Your Daughters Shall Prophesy."

"No resolution is in sight," says Dr. John Redekop in the **Mennonite Brethren Herald** *of March 5. But how should we discuss the issue and amicably disagree? He suggests some sensible propositions.*

"My sense is that we're headed for heavy weather on this question. Trying to postpone the question won't help. Already individual congregations are announcing their views and acting accordingly.

"The dilemma is upon us and we need to acknowledge the reality. Therefore we must decide how we act when we disagree. If we indulge in name-calling, attribution of bad motives, anger and unfounded accusations, then we will be sending some very unfortunate signals to our younger generation, to other Christians and to non-Christians. Conversely, if we manage to handle this controversy Christianly, then we will have enhanced the credibility of the Gospel we proclaim.

"As an interested, non-expert observer and participant, I suggest that as part of our processing of this controversy we affirm the following propositions:

"1. No person or group possesses complete understanding of God's truth. We are all learners.

"2. Because none of us possesses complete insight, we will benefit by listening carefully to those who draw different conclusions from the biblical passages than we do.

"3. Our denomination, and the larger Christian church, has experienced many positive transitions in the past. The new understandings which undergirded those transitions did not come spontaneously to majorities. Let us therefore carefully weigh the ideas presented by innovative minorities or dissenters. Some are worthy of acceptance, some not.

"4. Whether or not women preach is not a crucial question in God's gospel of redemption. Let's not assign the matter more importance than it deserves.

"5. More often than not, experience generates wisdom and history provides insight. Therefore we do not reject the past but, as needed, we build on it. In processing transition let us forge the new from the old as Jesus did in establishing His new covenant. May his perspective be our model."

Poor marks for Mulroney

On February 24 Brian Mulroney announced his resignation as leader of the P.C. party and as prime minister of Canada. In the church press we found two articles that looked at his record and gave him poor marks for his performance.

Rev. Clarence Stam wrote in the March issue of **Reformed Perspective:**

"The real reason for Mulroney's fall is that he did not live up to the expectations which he himself fostered: to build a prosperous and unified nation which is able to compete in the 21st century. Under Brian Mulroney, Canadians became less prosperous, more taxed, and totally disillusioned.

"To be fair, it must be said that the disillusionment is not limited only to Mr. Mulroney's person. All politicians in particular and government officials in general are currently the least trusted and respected individuals in the land.

"The unprincipled politics of the day — riddled with constant scandals — has simply lost its credibility, and that problem will not disappear overnight with the exit of Brian Mulroney. Much more than a face-lift is needed to restore the confidence of the nation.

"No one ought to doubt Mr. Mulroney's sincerity and dedication. But sincerity and dedication are not enough. A leader must have a clear vision of where he is going and must be able to motivate his government and nation to help realize that vision. In the end, Mulroney's tenacity could not save the day. His government lacked the political vision and willpower to forge ahead. Finally, indeed, the enthusiasm disappeared."

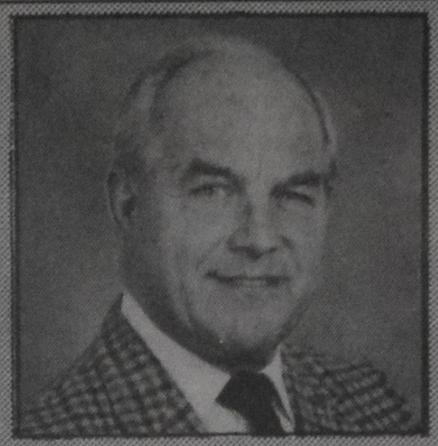
Ted Smidt's article in **Catholic New Times** *of March 21 was, predictably, even more devastating. A few quotes:*

"The point is that Mulroney betrayed the working class roots from which he came. Canadians soon figured out that there was something not right about his too smooth persona, polished as it was by decades of pleasing the rich and powerful he so obviously admired.

"Consistently given to hyperbole, he came across as unctuous and sanctimonious. Obsessed by the trappings of success — the Gucci loafers, the closets of suits, Palm Beach holidays, the private jets, the personal podium and backdrops, he gradually lost touch with the lives of ordinary Canadians.

"While it certainly can be argued that Mulroney could be compassionate, this was not the defining mark of his tenure. His consistent embrace of the harshest aspects of Thatcher-Reaganbush economics gave the lie to this line of analysis. In the long run Mulroney may be right about free trade. In the short run, he callously abandoned the victims in the manufacturing sector. For every act of personal kindness there was a corresponding policy of social cruelty.

"Soon after leaving Baie Comeau, Brian Mulroney lost his compass. Our disgust for Pierre Trudeau was so great that we bought the Irish charmer without knowing him too well. He stands now found out, flawed and despised by a country who wanted so badly to believe him."



CANADIAN CHURCH SCENE

Jacob Kuntz

George Gallup

Everyone has heard about "Gallup polls." But not everyone knows that George Gallup (after whom the polls are named) is a Christian. He has very outspoken views on what it means to be a Christian. He was interviewed by **Good News,** *a publication of the Salvation Army in the U.S. We quote three questions and answers from the interview (*War Cry, *March 27):*

Good News: "What type of polls are of greatest interest to you?"

Gallup: "The surveys that I find most interesting and, really, most important are those that attempt to shed light on people's response to God. I think that is the most profound and worthy purpose of surveys. As you know, the religious dynamic plays a tremendously important role in our society and is behind much volunteerism. We can certainly see it with your organization."

Good News: "What do you see as major trends in religion?"

Gallup: "When we look at major trends in religion, there is a good news - bad news outlook from the standpoint of traditional religion. We see high percentages of people saying that they believe in a personal God; they say they've felt the presence of God. The vast majority of us pray.

"If you look at the surface of religion one can be very impressed. A high proportion believe in the divinity of Christ; many believe in the Second Coming. People revere the Bible but they don't read it. The figures look extremely impressive, but when you dig a little deeper, you'll see that many people say that they believe in an intervening God, but when it gets down to a major decision or key problem in one's life, this belief in God falls away.

"The stark fact of the matter is that the vast majority of Christians would be hard-pressed to say why they are Christians. So, while there is much talk about evangelism we really should not be talking about a decade of evangelism; we should be talking about a decade for preparation for evangelism. The good news is that it's pretty obvious what the problems are. There is a lot of discouragement about religion not really taking hold and making the difference that it should in our lives. It can, but we need a lot of how-to practical help in that department.

Good News: "How do people feel about religion? About Jesus Christ?"

Gallup: "Only three out of 100 people say that their lives have not been affected in some way by Jesus Christ; morally, ethically, spiritually. That is a miracle. The power of Jesus Christ is alive in people today. Even though many are running away from the forgiveness of Jesus Christ, He is very much in their thinking. Another miracle is the vast majority of people who can find no fault whatsoever with Jesus Christ. That's particularly powerful today when everybody is under attack, even the people we try to revere.

"Eighty percent describe themselves as Christians, but only four in 10 can name who delivered the Sermon on the Mount. Most say that the Ten Commandments are valid rules for living, but they are hard-pressed to name those rules. Many people who go to church on Easter don't know why they are there. It's really an appalling situation. Finally, there is a growing gap between believers and belongers, the decoupling of beliefs and practices."

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont.

Feature

Fashions in Folly: Sin and character in the 90's

Facing hard questions about contemporary worship

Cornelius Plantinga, Jr.

Years ago, the services of worship familiar to most of us would begin with the words, "Our help is in the name of the Lord who made the heavens and the earth." In some settings today, the first words we are likely to hear come from a beaming man who instead says something like, "Hi! I'm Hal. Whoa, did I just make it here or *what*? Hey, only 15 minutes ago I was still in my grungies, and my wife Julie was going, "Hal, do you like know what time it is?"

What must we make of this? Is it simply a change in tone and in taste? Are we talking merely about a sequence of rhetorical downshifts as we descend deeper and deeper into the valleys of this informal age? Or are we facing theological issues here — ones that have something to do with sin and grace, and, above all, with the identity of God?

I know that earlier forms of worship among us were sometimes almost roaringly dull, that some of us preached sermons "of great sedative power" (as Peter DeVries once put it), that visitors could expect to be resoundingly ignored, that liturgical events were sometimes scattered miscellaneously through a service, and that, in the worst case, a minister might galumph his way through this miscellany like some earnest hippo. I know that.

The newer forms of worship or of religious assembly — wherever that distinction is drawn — the newer forms go another way. Many of the newer forms are meant to draw seekers. These forms raid the arsenals of popular culture in music, drama, rhetoric, and strategies for church parking and traffic flow — they raid these arsenals in order to do contemporary pre-evangelism and to do it with imagination. Some creative people have dedicated themselves to projects of this kind, and they deserve respect for making the missionary effort.

Giving due respect to efforts of this kind, granting that we need not go back to the days when we kept saying words like "behoove" and "beseech," granting that many of the newer forms of worship are still a ways off from the Christian amusement parks that certain fundamentalists are so fond of — granting all this and anything else I ought to grant, I think we still face some hard questions in the area of contemporary worship. The important questions, at least to me, are first theological, not aesthetic. After all, nobody is going to move the contemporary discussion forward by lamenting that, liturgically speaking, the kings and captains have departed and the schlockmeisters have taken over.

No feel for holiness

No, let's think *theologically* for a few minutes about trends in contemporary worship or semi-worship. Suppose, for example, that you try to keep seekers in mind, and suppose you assume that these are largely non-religious people. Suppose you further assume that if you are to appeal to these non-religious people, your contemporary *services* must also become increasingly non-religious, at least non-religious in any traditional way. Of course, it's hard to make a church service non-religious — it's like making a basketball game non-athletic — but for the sake of appeal to secularists, suppose you make the effort.

You start to change things in your services. The non-religious haven't much of a feel for the holiness of God, so you do away with silent prayer and expressions of our littleness. Secularists don't like to confess their sins, so you remove the service of penitence. Without confession of sin, you hardly need the grace notes of an assurance of pardon: out it goes.

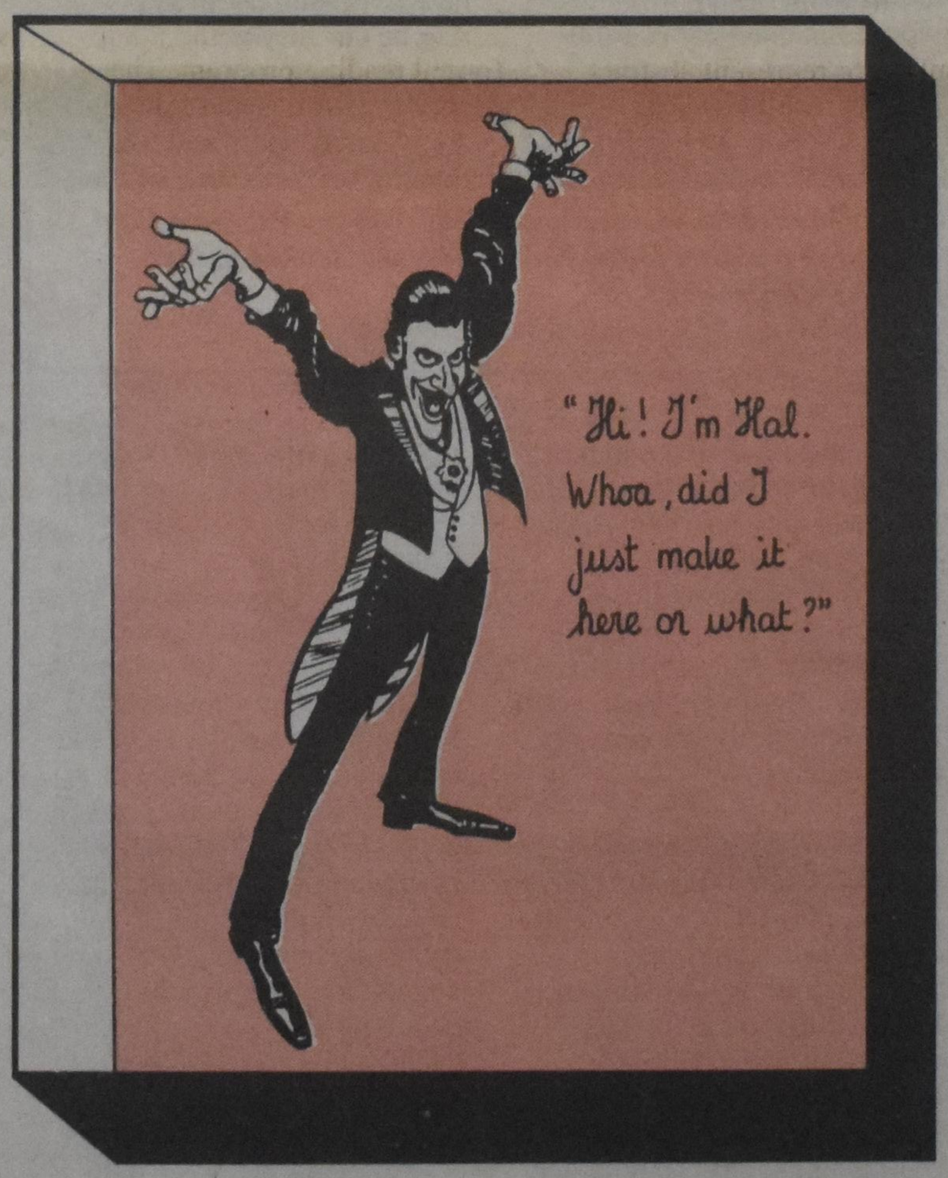
In general, you assume that the non-religious like things simple and upbeat. That's where much of the popular culture is, after all, so away with lament, away with hard questions, expressions of anguish, dark ambiguities of any kind. While you're at it, away with creeds and confessions, away with explicit references to Christian doctrine, or to the history of the Christian church.

On the other hand, seekers *are* interested in improving themselves, so you maximize promises of personal growth and self-realization. Secularists do like pop music, so here it comes into the sanctuary, along with semi-celebrity music performers and audience applause for their performances. The non-religious also like sports figures, so in the bigger budget services, in comes Tommy LaSorda, long-time manager of the Los Angeles Dodgers — here comes LaSorda to tell us how "the Great Dodger in the sky" has helped him win games and lose weight.

And on it goes, in various combinations of novelty, some of them mild and some very aggressive indeed. At the most advanced level of popular worship, imagine a High Five for Jesus replacing the Apostles' Creed, and imagine praise time beginning when somebody shouts, "Gimme a G! Gimme an O...!

Appetizers for unbelievers

Troubling questions arise: How much of this really has anything to do with the Christian faith? Suppose, for a moment, that some of these new services do *not* reflect Christian faith or worship very well. The question, then, is simple: What's the point of having them? Why bother with them? Even if we fill the church with seekers, what have we gained? Indeed, what have we lost? What if by offering popularized religion as an appetizer for unbelievers — what if we should spoil their appetite for the real thing? Suppose your ten-year-old does not like your heart-healthy dinner menu, so you arrange a seeker meal for him in which you offer some non-threatening Pringles. You do this in order to set up his taste buds for baked potatoes. I wonder how often that would work.



So, on the one hand, wherever the new services do not faithfully represent Christianity, it's hard to know why anyone would want them. On the other hand, if the popular changes, at least in their more aggressive forms — if the changes *do* represent a contextualized version of the historic Christian faith, then we are going to have to face the fact that the Christian faith is a very different religion from the one most of us learned. We learned a religion that acknowledged creation, sin, and grace, with God's glory as the main ingredient and human happiness as a wonderful, but not guaranteed, by-product. In fact, we used to hear that one of the main ways to find happiness is to renounce your *right* to it. "Those who *lose* their life for my sake will find it." Jesus says this in the Bible, and what Jesus says there has traditionally mattered a lot for Christians.

Is a popular God really God?

Suppose a seeker came away from a service of the kind I've been describing — let's say a fairly heavy duty service of that kind. Suppose he came away and said to himself, "*Now* I understand what the Christian faith is all about: it's not about lament, or repentance, or humbling oneself before God to receive God's favour. It's got nothing to do with a lot of boring doctrines. It's not about the hard, disciplined work of mortifying our old nature and learning to make God's purposes our own. It's not about the inevitable failures in this project, and the terrible grace of Jesus Christ that comes so that we may begin again. Not at all! I had it all wrong! The Christian faith is mainly about celebration and fun and personal growth and five ways to boost my self-esteem!"

My question is, again, a simple one: How do you prevent that conclusion? Or, to sum up for now, let's put the question very generally: How likely is it that a *popular* God is really God? How likely is it that a user-friendly God will rebuke sin? Or save people with transcendent and unexpected force? Or have to suffer to do it? Or call *us* to suffering and discipline as well as to joy and freedom?

This article is part of a longer speech given at Calvin College in January 1993, entitled "Fashions in Folly: Sin and Character in the '90s." It is used and abridged with the author's permission. Cornelius Plantinga Jr. teaches systematic theology at Calvin Theological Seminary, Grand Rapids, Mich.

More for the Swallows

This month we ask: What is reading? From Grade 1 to OAC English, students are involved in reading and language. Our focus suggests that, most of all, we need to realize what a beautiful gift God has given to humankind.

The three Rs: reading, writing and relationships

Joanne Paas

As I dismissed my Grade 1 class after the first day of school, I noticed Marieke's unhappy expression. "Are you okay, Marieke?" I asked.

"Yes," she hesitated, "but I didn't learn to read today."

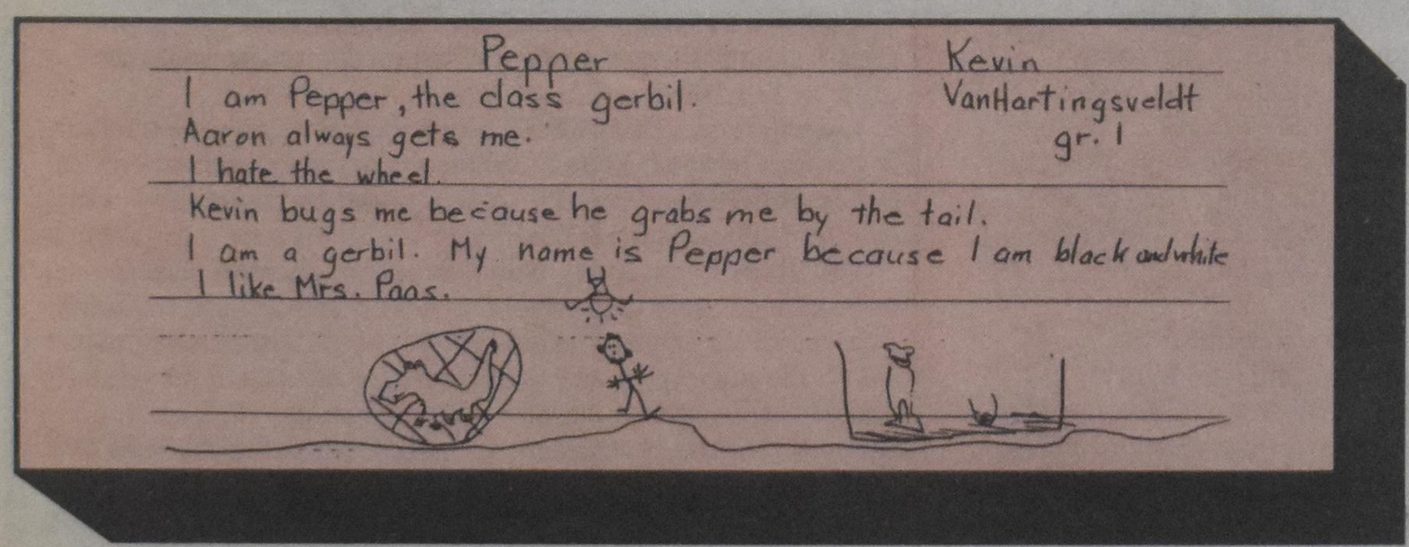
No one tells them, or perhaps they do not understand, that the acquisition of reading skills is not like a fast-food meal or like learning a new video game. Learning to read takes faith, hope, constant nurturing and a miracle. That miracle often takes place in Grade 1.

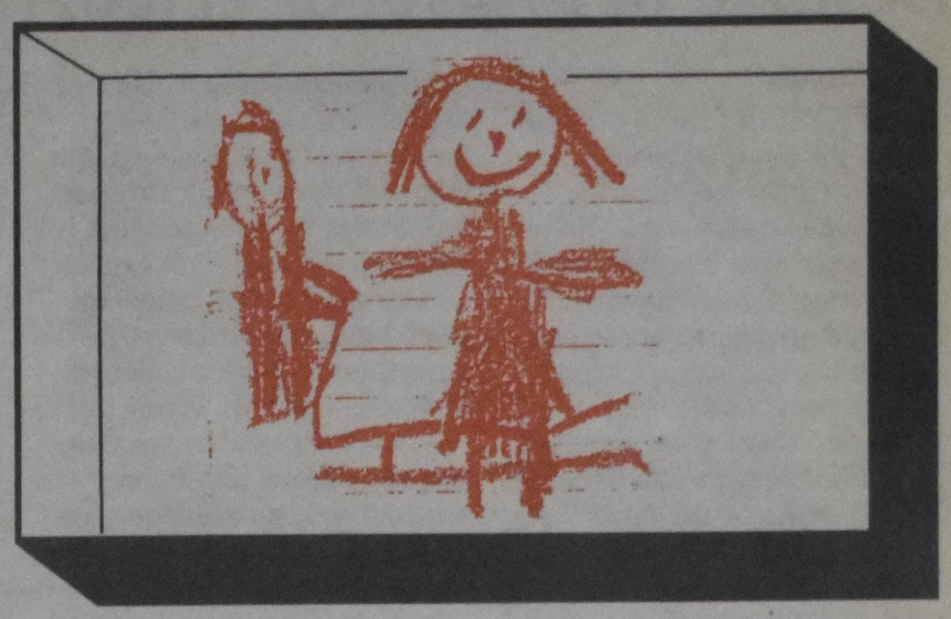
In spite of all the studies about reading, the experts can agree only that the single most important factor in a child's reading development is the teacher. And I would add to that, the influence of the home.

In one sense, all the discussions about literacy and reading skills are non-issues. In the confident sharing relationships of a teacher and his or her students, an understanding of the written language process begins.

Most children come naturally to talking even though speech is one of the most complex of God's gifts. It was believed that all children used to learn in a certain order; talking, reading, writing. However, children have quite an innate ability to write even before they can read and they can use symbols to represent abstract ideas. When children first notice that words begin with letters they can identify, they write only the beginning sounds of words to represent them. For example, "I L m m" means "I like my Mommy." This emerging literacy is an ongoing and interrelated part of a Grade 1 program. It is indeed a miracle to see completed stories by the end of Grade 1. (see example below).

Children at home and at school need a safe environment to take risks with language. The activities of singing, listening, talking, reading and writing all become means of personal expression and growing in human relationships. Strange though it may seem, a child may learn how to read and write fluently without any formal reading program. The beauty of families and schools is that we may share and participate in nurturing one of the greatest gifts we have — language.





Writing for myself — and you

Melinda Paas

Two days into my last high school English course and the teacher handed out our journals. Journals!? They were slim green vinyl books with black veins. We were expected to churn out 60 entries in three months.

For the first month mine lay dormant, buried beneath binders at the bottom of my bag. Then I started backdating so that my first entry claimed the date on which the journal had been assigned. I found that it was easy to lie on paper. The ink did not flinch like a fake smile, and the paper did not glaze over as lying eyes might.

Once I had begun writing I did not know where to go. We had been given guidelines that said we were to write about "how it felt to be me" and to "remember what it was like to be me." But I could not do that because I was not sure how it felt to be me and I did not want my teacher to be able to remember what it was like to be me. Instead, I went to my parents for inspiration. My mom said to write about baking and my dad suggested lawn cutting.

I wrote about pumpkin pies, the grass, my grandpa, heaven, the birds.... On September 23 (not the true date) I wrote: "Early in the fall my family puts out fast food restaurants for the birds. We've got three out this year...." This entry came from sheer boredom. I had been sitting at the kitchen table with my journal open and my pen in hand, waiting for inspiration to come flying at me. Strangely enough, it was this entry that my teacher said he liked the best. I am glad it pleased him because that was what I had been trying to do.

Teachers always make a point of reminding their students, "You are writing this journal for yourself. Nobody else is going to read it." Except for the teachers, who will be marking them as well as reading them. I wrote in my journal for the 15 percent that it was worth, but every word was written carefully for fear of exposing myself. I wrote to protect myself and to fascinate my teacher. If I revealed too much in my journal, I realized that I would become vulnerable, and I could not let my teacher have the advantage over me.

For the rest of the semester I wrote in my journal, faithfully but not freely. This year, while I am free, I started a new journal. It has a soft puffy cover with bright colours. I still lie about the dates and my writing is not constant, but the words are all mine, written for me alone, words that remind me of who I am and how it feels to be me.

Reading for life

Steve Paas

"In the beginning was the Word" and that Word to us is the written one. Of all Christian activities it would seem that reading is one of the most important. The words read to us or by us can form within us an eternal relationship with God.

Yet, what is reading? It is certainly no longer an innocent activity. In recent years the issues of literacy, censorship, meaning and hermeneutics have been debated endlessly. The newer developments of virtual reality, Nintendo, computers and the Gospel blitzed through Jesus videos may make reading a lost art in the future. Unless reading itself is begun in the home, through modelling, storytelling and shared bonding times in the family, all written works, including the Bible, will lose their importance.

In schools, the reader-response theory is one of the philosophies behind many of the current teaching guides in reading. That means personal responses and journals are in vogue. Students answer personal questions about characters, write diary entries and reflect on their own reactions to stories. There are drawbacks to all this personal response. Much of it is good because it focuses on meaning, but students learn to play that game very quickly. The most important thing to remember is that reading and writing should not be done to please the teacher. The enjoyment of a story or novel should never be made irrelevant through teacher-directed student responses; and writing must come from the heart.

It seems logical that reading is an interaction between the text and the reader, a dialogue — a two-way traffic process. Reading uses our own experiences to help us make sense of and understand what we read. The absolute greatest sense that we can get from reading is found in the Bible: "And the Word was with God, and the Word *was* God."

News/Comment

Beware of ghosts of celebrity books

Bert Witvoet

ASHEVILLE, N.C. — An article in the April 10 issue of *World*, a Christian magazine published out of North Carolina, claims that it is standard practice for some major Christian publishing houses to publish books under a Christian celebrity's name that are for the most part ghost written.

The article calls into question the ethics of the ghost writer, the celebrity and the publisher who use the name of the celebrity as a marketing tool in order to sell a book that is in fact the work of "24-year-old interns in the back room cranking out low-level stuff."

The article quotes Richard Chewning, who teaches Christian ethics at Baylor University in Waco, Texas, as saying that "he is not opposed to someone helping a prominent figure write a book, provided the collaboration is clearly credited, preferably on the cover in a joint "with," "and," or "as told to" byline.

Nashville author George Grant says in the article that "one of our predicaments is that we have a celebrity mentality, with the church serving its leaders instead of the other way around." He claims that the Christian book-buying public has been duped.

Fruits, veggies reduce cancer risk

Marian Van Til

"Eat your vegetables!" your mother always told you — and your fruits. "They're good for you!"

She was more right than she probably realized: if you take her advice you're less likely to get cancer.

The journal *Nutrition and Cancer* has just published a broad review of studies done throughout the world on the link between a reduced cancer rate and eating lots of fruits and vegetables. Taken together the studies show a dramatic pattern — that fruits and vegetables "exert a strong protective effect against most kinds of cancers."

"This is the most consistent evidence of a relationship between diet and cancer that we have ever found," says Gladys Block of the University of California at Berkeley (UCB), an author of the review. It is suspected that no one nutrient — vitamin C, beta carotene, folic acid, or even fiber — is responsible. "There are some cancers for which one nutrient is more important than another," Block told UCB's *Wellness Letter*. "But then the opposite is true for another cancer. Nature packaged them all together in fruits and vegetables."

Knowing teens is vital for youth ministry, says Posterski

Robert VanderVennen

AGINCOURT, Ont. — Canadian young people are turning out to be the same as Canadian adults, says Don Posterski.

Youth today are not at the change-edge of society, but are being shaped by the world around them, said Posterski at a recent public talk sponsored by Agincourt Ecumenical Ministries. "Young people are being shaped by the primary adults in their lives. We adults have created a very complicated world for adolescents to grow up into," he said. There's been a major shift in society's definition of the family, for one thing. For another, adults have created a society based on relativism — what's right and wrong are matters of opinion, not fact. Truth has been reduced to opinion.

"There has been a move from head to heart—feel first, think later," Posterski continued. Pop music elicits feeling, not thinking. The Bible is being culturally squeezed. "Young people don't pick up the message when you say that the Bible is the authoritative word of God, since authority isn't what it used to be."

Yet young people have incredibly high goals, Posterski noted. They are full of idealism, not at all pessimistic. The challenge of the 1990s is to protect them from crashing in disillusionment before the age of 20.

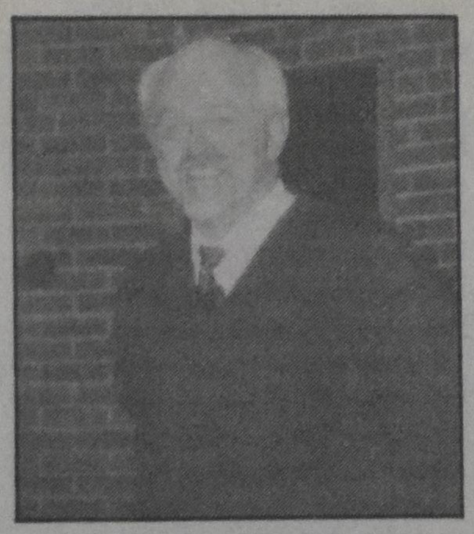


PHOTO ROBERT VANDERVENNEN

Young people are very open to God, says Don Posterski.

Drawing on extensive research on Canadian youth that he and Reginald Bibby have conducted and published in their recent book *Teen Trends*, Posterski said that youth today are more concerned than earlier generations have been about their rights. They are concerned about equality issues and are less racist than their elders.

Youth ministries need to go beyond relationships, Posterski insisted. Successful youth ministries need to have adults that relate well individually to young people. The most important factor drawing youth to church ministries is who is there, said Posterski. The right people are more important than where the group goes or what its program is. "Relate first, build trust first," he emphasized.

But watch out if the youth get too comfortable in their group, he warned. They need to be moved from relationships to service and ministry. For example, challenge your young people to offer one evening a month of free babysitting to single mothers and others who need it.

Young people are very open to God, and Jesus is rarely criticized in Canadian society. But youth need to be shown that religion is not restricting, that Jesus is a freedom fighter. They need help to recognize where they get their values. "They also need to hear what Jesus teaches about sex, since sex outside of marriage is no longer considered a moral issue but a matter of individual feelings."

Daily-bread economics

Bert Hielema

Planning to retire?

For many readers of C.C., myself included, retirement is not far away. Recent questions concerning the funding of the Canada Pension Plan and government cutbacks in general have raised serious doubts about the probability of the public purse to continue to provide the present pensions for its peoples. Although assurances were given that there is no reason to worry, frankly I don't believe these anymore and so started my own investigation into the soundness of the Canada Pension Plan. The Old Age Security is a different matter, as it is paid directly out of general revenue.

Admittedly, my knowledge is a bit rusty but I do know that pensions are based on two main factors: interest rates and life expectancy. Now, both these factors are adversely affecting pensions: low interest rates generate less revenue and longer lives mean more payments.

How does the CPP compare to private plans?

For information I called the Ottawa Pension hotline and also used my own Canada Pension Plan contributor statement.

Government will lose money on me

My total contributions since 1966 when the plan started, will be $15,600. Given a net average of eight percent annual compound interest, including administration costs, over the 27 years, my first contribution of $158.40 per year (they are now $1,505.00, thus a 10 fold increase) would have become 7.988061 x $158.40 = $1,265.40. I calculated the compound total for the subsequent years which made my contributions grow to $33,500.

Ottawa thinks that this is enough capital to give me a monthly pension of $667.36 or $8,000 per year. Also, upon my death my estate will receive a $3,340 lump sum and my widow will receive $400 per month for life.

One thing about living is that the older a person gets, the more chance there is to get older. A baby boy at birth has a life expectancy of 72 years, a girl, 79; but by the time these people are 65 the life expectancy is 80 years for males and 85 years for females. Thus when I am 65 I have an average 15 years to go and will cost the government 15 x $8,000 = $120,000 + $3,500 in death benefits. Net loss: to the government: about $85,000.

London Life will give me for the same $33,500 a monthly income of $268 for 15 years guaranteed, while for the same benefits as the CPP it would need about $90,000, almost three times as much as our generous government.

Guess who will run out of money first.

The welfare state is disappearing and what will come instead can only by worse. The most likely scenario will see old age pensions delayed until age 68 or 70 and CPP contributions increased dramatically, with benefits curtailed. This bodes ill for the many who are forced to go with early retirement or have no savings of their own at 65.

It is becoming increasingly apparent to me that we have to prepare ourselves mentally and materially for increasing uncertainty and that we more and more have to learn to build on the only Security which is the same yesterday, today and always — while living frugal and careful lives ourselves.

Bert Hielema plans to retire (somewhat) at the end of the year. He lives in Tweed, Ont.

Meditation/Books

Friends of God

Laura Smit

Re-created

"So if anyone is in Christ, there is a new creation; everything old has passed away; see, everything has become new!" (2 Cor. 5: 17).

When people who know me well meet my mother for the first time they are always struck by how much I resemble her. Not only do we look alike, but we share many of the same mannerisms. Especially now that I live so far away from my parents I find that I take comfort in the marks which they have both left on my life. In the way I inflect my voice, in the gestures which punctuate my conversation, in the jokes I find funny and in the assumptions which govern my daily decisions, I see evidence of my upbringing. My parents have shaped and formed me.

Slaves to our upbringing?

There are some people for whom such an awareness is not comforting. I sometimes counsel people who come out of dysfunctional homes and who also see evidences of their upbringing in their lives today. Children of alcoholics find themselves married to alcoholics. Children of abuse find themselves tempted to abuse. And all of us know the disconcerting experience of hearing words coming from our own mouths which we as children vowed *we* certainly would never say.

The promise of our new life in Christ is that we are not slaves to our upbringing. We are not simply the products of some combination of "nature" and "nurture" which inevitably determines who we will become. Through the sanctifying power of God we may transcend both nature and nurture. In Christ we become God's true children, and the marks of God on our lives have the power to erase any marks left by our parents' sins and failings.

Do we resemble God?

In the Old Testament a person's identity was very much a product of his or her family relationships. But in the New Testament the family of the Church replaces the biological family as the primary source of our identity. That is why Paul affirms the single, childless life as particularly pleasing to God. Such a life offers opportunity to spread the Gospel singlemindedly. Children are a great gift from God, but an even greater gift is to be called to introduce some lost child to his or her heavenly Father. Those who do this work of discipleship are the ones whom Jesus recognizes as his mother, his brothers and his sisters.

When we are created anew in Christ, that is the family of which we become a part. Over a lifetime our lives will give evidence of God's parenting. In the way we speak, in the way we treat one another, in the way we order our homes and in the way we make decisions about our lives, others will be able to see that we resemble our Father in heaven.

Laura Smit is pastor of First Presbyterian Church in Clayton, N.J., and a graduate of Calvin Theological Seminary in Grand Rapids, Mich.

Guided by feelings or the mind?

Charismatic Chaos, by John MacArthur. Grand Rapids, Mich.: Zondervan, 1992, ISBN 0-310-57579-6. Softcover, 308 pp., $15.00. Reviewed by Richard Oostra, Calgary, Alta.

Many people believe that Calgary is going to have a revival, but few people seem to agree on what a revival really is. Will it be an act of God by which we will have a return to biblical obedience, manifested through repentance and greater love? Or will the revival be a seeking of the spectaculars of the Spirit such as signs and wonders and prophets with special messages? For this last kind of revival we don't need God. We only need to bring in John Wimber, as described by this author.

What has struck me in this book is that the author is open and honest and documents his book well with facts and Scripture. He tackles a subject that few people dare discuss, yet a direction towards which many Christians are moving.

Before going into too much detail let me quickly summarize many of the book's conclusions:

- charismatics test doctrines by experience rather than Scripture;
- charismatics all too often become boastful and then exaggerate, dramatize or fabricate the most unbelievable claims;
- charismatics will divide the Christian community into the haves and have nots;
- charismatics do not see character as the first requirement of spirituality;
- the great emphasis upon spectacular miracles often overlooks carnality and has led to duplicity, trickery and fraud.

The "out of this body" experiences such as having seen or talked with the Lord face to face that so many of charismatic leaders claim are well-documented. MacArthur also makes good use of many facts and revelations by leaders who have felt compelled to withdraw from this movement.

Did Paul rely on experience?

St. Paul had a most dramatic conversion, yet this was not what he preached. He was taken up into the third heaven, yet he refused to talk about it. He spoke to people from the Scripture, not experience (Acts 17: 2). Paul had a zeal for God, but it was based on knowledge (Rom. 10: 2). Paul encouraged us to be transformed — by the renewing of our minds (Rom. 12: 2). Experimental theology finds its roots in humanism in that it teaches that the human mind has unlimited potential in itself. Humanism does not accept final authority, no absolutes and all truth is relative.

Attempts to add to the Bible and claims of further revelation from God have always been the characteristics of heretics and cultists. New Testament prophesying was meant for edification, exhortation and comfort (1 Cor. 14: 3). To make a prophet an instrument of divine revelation cheapens Scripture.

Miracles

Miracles are extraordinary events wrought by God through a human agent and cannot be explained by natural forces. Through prayer we more often see acts of providence, and these are not the same as miracles.

God does not perform on demand and the phenomena that are being hailed today as "signs and wonders" bear very little resemblance to what was performed by Christ and the apostles.

The Third Wave

In this chapter, MacArthur spends considerable time on the Wimber movement with its Vineyard churches. He explains that the followers of this movement pursue ecstatic experiences, mystical phenomena, miraculous powers and supernatural wonders.

This has drawn many Christians who were disillusioned with their churches, but these churches are not growing because of new conversions. Greater spiritual growth through better teaching is usually not the case in these circles, but the seeking of merely signs and wonders, and this is what Jesus warned us against.

This book has really spoken to me as I began to see that I was also one of those drifting in the wrong direction. Those who put their trust and heart on seeing miracles are not necessarily saved by faith. The object of saving faith is the Lord Jesus Christ: "Faith cometh by hearing, and hearing by the Word of Christ" (Rom. 10: 17).

Someone recently said that two major forces disrupting the Christian faith in the latter days are the hardening of the heart and the softening of the brain, and it's the latter these movements seek to accomplish. Those who are so eager to embrace the supernatural often fail to distinguish between what is of God and what is of Satan.

The church can only be built up when spiritual gifts are used properly, when Scripture is understood and taught accurately and when believers learn again to walk in the Spirit, with Godly self-control and commitment to obeying the Word of God.

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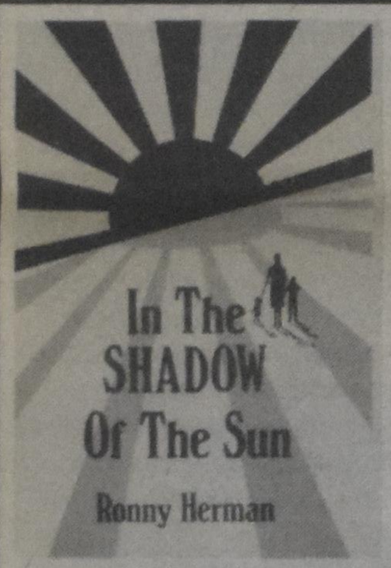
Advice



A personal story based on her mother's diary and recollections about life in a Japanese women's concentration camp; about the anxieties, frustrations and hopes of a young Dutch mother and her two children who were caught in a terrifying situation. The book covers the equally unsettling period after the Japanese capitulation.

"....Few other accounts of this period tell us how much the Dutch suffered and endured during the brutal Japanese occupation....."
Gerlof H. Homan, Prof. of History

In the Shadow of the Sun introduces the story of the Herman family with a historical setting as a backdrop for the events described. Includes a list of camps. Ill., 224 pages, soft cover.
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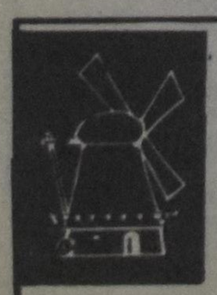

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Peter and Marja are IN

Dear P & M:

I live at some distance from a Christian Reformed Church where I'm a member and therefore I worship regularly at a local Baptist church. Each Sunday evening I listen to a taped sermon from my home church. I feel at home in my Baptist Bible study group. When things get too emotional I find my balance in the years of Reformed teaching I was privileged to receive.

One always feels the need for continual spiritual growth. To that end, I have used Don Postema's* Space for God. *In fact, I discussed it with my pastor when he came to visit. His advice, as well as the book's, was that each person has to find an approach that works for him or her.

I'm wrestling with a question right now which was prompted by an article about meditation in my denominational church publication,* The Banner *(Jan. 11 issue). The author of this article encouraged us to spend quiet time with the Lord and to incorporate meditative prayer into our faith lives. It came at the same time that I found myself reluctant to join my Baptist friends in singing the hymn "I Come to the Garden Alone." I found myself resisting both meditation and this song, as well as the concept of repetitive prayer. Which leads me to my question: has character something to do with our spiritual experience?

I know that there are deeper needs around us, but once in a while these simpler questions occupy my thoughts.

Dear Characteristically Unique:

Character and personality certainly affect a person's spirituality! All of us are uniquely different. That's what makes Christian community so interesting — and so difficult.

Our contact with various church traditions tells us that you find the same variety of personality types in every denomination. Every pew is occupied by sober realists and passionate idealists. All of us are "characters" when you come right down to it, and we have characteristically different reactions to the same message or event.

For example, we are convinced that much of the conflict experienced in churches over music has to do with upbringing, individual taste and personality types. A song like "I Come to the Garden Alone" may be too sweetly sensual and individualistic to be sung in a Reformed worship service. On the other hand, we have heard male choruses sing it with much expression. It seems to have the power to deeply move some audiences who are strengthened by the idea of Jesus walking and talking with them and telling them that they are his own. So who are we to spoil that experience for others? Even if a particular psalm, hymn or chorus makes us cringe, we are biblically obliged to "consider others better than ourselves and to look not only to our own interests, but also to the interests of others" (Phil. 2:3,4). For some reason, this posture of humility is especially difficult for many of us in the area of music. Yet for all we know the Lord may be using this small area of discomfort to teach us what it really means to be the least. This lesson, when it is learned, will make us grow spiritually and develop our character!

Meditation and repetitive prayer also have their place in the church of Christ. These old forms of devotions may be new to *us*. They may or may not fit our character. Be open to the Lord's leading. We're sure that the Lord is more concerned with the fact *that* you communicate than *how* you communicate with him.

Remember that you're not "at home." Don't expect a *like* experience in worship when you are in a community which has a tradition that is *unlike* the tradition of your home church. Appreciate the good in this Baptist church, respect the things that move these Christian brothers and sisters, and yet be true to yourself and the way the Lord and your church life has shaped you. It is to be hoped that you will also have a shaping influence on your home away from home.

Write to: P&M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

Classifieds

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Note: All rates shown above are GST inclusive

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a) *Christian Courier* reserves the right to print classifieds using our usual format.,
b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.
c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.
d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.
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NEWLYWEDS & NEW PARENTS
We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Thank You

GUETTER:
Mrs. Nellie Guetter and family thank you for your love and concern, expressed to us in so many different ways, at the passing into glory of my husband and our father, John Guetter.
Holland Chr. Homes, Brampton, Ont.

Marriages

EGGENGOOR-HARRIS:
Believing God has brought them together, Ed and Evelyn Eggengoor are pleased to announce the marriage of their daughter
CAROLINE
to
PAUL
son of Dave Harris and Jackie Harris.
This celebration of love will take place, D.V., on Saturday, May 15, 1993, at 3 o'clock at the Rehoboth Fellowship Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, Ont., Pastor Dan Gritter officiating.
Future address: 70 McKnight Cres., Tottenham, ON L0G 1W0

Anniversaries

1948 May 13 1993
"Children's children are a crown to the aged, and parents are the pride of their children" (Prov. 17: 6).
With joy and thankfulness to the Lord we hope to celebrate with our parents and grandparents,
ALLE and PIETJE DE JAGER
(nee ANDRINGA)
their 45th anniversary.
With love to Heit and Mem:
Ann & Steve Krezanowski — Courtice, Ont.
Dina & Glen Ball — Port Perry, Ont.
Jan & Chris de Jager — Bowmanville, Ont.
Joan & Rick Plantinga — Grand Rapids, Mich.
nine grandchildren and two great-grandsons.
Home address: 2420 Taunton Rd., Bowmanville, ON L1C 3K2

Nieuwe Pekela Beachburg
1953 1993
With joy and thankfulness to the Lord, we hope to celebrate with our parents and grandparents,
EGBERT and JANTINA DRENT
(nee MULLER)
the occasion of their 40th wedding anniversary on May 12, 1993, D.V.
"Commit your way to the Lord, trust in Him, and He will act" (Ps. 37: 5).
We pray that the Lord may continue to bless them in the years to come.
Their loving children:
Harma & Gerry Lof — St. Catharines, Ont.
Christine & Ralph Bergsma — Pembroke, Ont.
Margaret & Bill Schuurmans — Hallville, Ont.
John & Janet Drent — Brampton, Ont.
and ten grandchildren.
Home address: 8 Elliot St., Beachburg, ON K0J 1C0

Anniversaries

Congratulations to Hendrik and Wietske Kroes (nee Wiebinga) on the occasion of their 50th wedding anniversary!

1943 May 20 1993
Deuteronomy 31: 8.
With thankfulness to our heavenly Father we are pleased to announce the 50th wedding anniversary of our dear parents and grandparents,
HENDRIK and WIETSKE KROES
(nee WIEBINGA)
Janet & Adri Van Egmond — Smithville, Ont.
Gordon, Vicki & Mario
Gary & Hennie Kroes — Simcoe, Ont.
Henry & Karen, Annette & Trevor
Jean & Bert Blokker — London, Ont.
Kenneth, Michael, Steven, Wesley
Winnie & Jake Bos — Smithville, Ont.
Bryan, Ivan, David, Henry
Bill & Irene Kroes — Smithville, Ont.
Patricia, Jolene, Christopher
Due to illness, open house has been postponed to a later date, the Lord willing.
Home address: 457 Canboro Street, Smithville, ON L0R 2A0

Beetgum Thunder Bay
1938 May 25 1993
With praise and thankfulness to God we are happy to announce the 55th wedding anniversary of our parents,
SIPKE and JULIE DYKSTRA
(nee HOPPINGA)
With love from your children:
Sylvia & Roma Marion — Montreal
Klaas Dykstra (passed away Sept. 27, 1973)
Sonja Dykstra — Thunder Bay
three grandchildren and two great-grandchildren.
Home address: 51 Walkover St., Apt. 218, Thunder Bay, ON P7B 1L1

Anniversaries

Ternaard, Fr. Strathroy, Ont.
1938 May 19 1993
"The Lord will keep you from harm; He will watch over your life; the Lord will watch over your coming and going both now and forevermore" (Ps. 121: 7, 8).
With praise and thanksgiving to God, we would like to announce the 55th anniversary of our parents, grandparents and great-grandparents,
HERMAN and TETJE POSTMA
(nee DEGRAAF)
We would like to thank you both for all of your love and guidance and pray that God will continue to bless and care for you.
Much love from your family:
Ann & John DeHaan — Strathroy, Ont.
Alice & Frank Winters — London, Ont.
Evelyn & John Kreeft — Sarnia, Ont.
13 grandchildren and two great-grandchildren.
This happy occasion will be celebrated with an open house on Saturday, May 22, 1993, from 3-5 p.m., at Westmount Chr. Ref. Church, Strathroy, Ont.
Home address: 80 Maitland Terrace, Stathroy, ON N7G 1L3

Congratulations to Herman and Tetje Postma (nee DeGraaf) on the occasion of their 55th wedding anniversary!

For Rent

BERGENTHEIM
TE HUUR VOOR VAKANTIE:
Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen).
Voor volledige informatie bel of schrijf naar: **J. Snijders, Box 811, Brooks, AB T1R 1B7. Tel. (403) 362-4052 of (403) 362-2653.**

For Rent

Port Carling, Ont.: 3-bedroom cottage, sleeps 6, modern kitchen and bathroom. Safe private beach, dock, row boat. Small quiet lake. $600 per week.
Phone: (416) 889-2956

Classifieds

Anniversaries

1953 May 9 1993
"Praise the Lord, give thanks to the Lord for He is good. His love endures forever" (Ps. 106: 1).
We hope to celebrate with our parents and grandparents their 40th wedding anniversary.

JOHN and RITA PRINZEN
(nee VELDHUIZEN)

Bert & Helen Prinzen
John, Brian
Bill & Grace Hoogland
Karen, Isaac, Derek
May God continue to bless them.
Open house will be held on June 12, 1993, in the Rehoboth Chr. Ref. Church, 4878 Jepson St., Niagara Falls, Ont.
Best wishes only please.
Home address: 4795 Kalar Rd., Niagara Falls, ON L2J 1S7

Dedemsvaart Brampton
1933 May 5 1993
With praise and thankfulness to our heavenly Father, we announce the 60th wedding anniversary of our dear parents, grandparents and great-grandparents,

HERMAN and HENDRIKJE STORTEBOOM
(nee BEUMER)

With love and congratulations from your children, grandchildren and great-grandchildren:
Joan & Philip DeGans — Ripley
Klaas & Alice Storteboom — Orangeville
Gerrie & Hank Nyhof — Minesing
Ralph & Vivian Storteboom — Leamington
12 grandchildren and 19 great-grandchildren.
Home address: 7900 McLaughlin Road, Apt. 516, Brampton, ON L6V 3N2

Zwagerveen Whitby
1948 May 13 1993
Congratulations to our parents and grandparents,

GEERT and LUTSKE VAN DER PLOEG
(nee DE GRAAF)

on their 45th wedding anniversary.
From your children:
Florence & Peter Jesshope
Danny & Shirley Van der Ploeg
Jerry & Janet Van der Ploeg
Dick & Malisa Van der Ploeg
Frank Van der Ploeg
Jane & Jim D'Eagle
Mary Van der Ploeg and friend
13 grandchildren and one great-grandchild.
We wish you many more years in good health.
Psalm 121
Open house, Saturday, May 15, 1993, from 2-4 p.m., at Providence Place, 100 Glen Hill Dr., Whitby, Ont.
Home address: 100 Glen Hill Dr. S., Apt. 607, Whitby, ON L1N 8R4

Anniversaries

Congratulations to Jacob and Nel Vandenberg (Van Leeuwen) on the occasion of their 55th wedding anniversary!

1938 May 18 1993
Thankful to our heavenly Father who sustained them with His care, we hope to celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents,

JACOB and NEL VANDENBERG
(VAN LEEUWEN)

May God continue to bless you and keep you in His care.
With love from:
Abe & Liz Vermeer — Grimsby
Bill & Ann Vandenberg — Belleville
Anne & Rick Tigchelaar — Hannon
Tina & Bill Vahrmeyer — Fenwick
Nellie & Clarence Sikma — Lakefield
Peter & Linda Vandenberg — Burlington
Ron & Nancy Vandenberg — Caistor Centre
Mary Jane & Neil Van Geest — Grimsby
31 grandchildren and 16 great-grandchildren.
This joyous occasion will be celebrated with an open house on Tuesday, May 18, 1993, from 7-9 p.m., at the Covenant Chr. School, Townline Rd., Smithville, Ont.
Best wishes only please.
Home address: R.R. #1, Caistor Centre, ON L0R 1E0

Obituaries

Safe in the arms of Jesus.
Dec. 19, 1904 - April 2, 1993

GESIENA BOLINK

went to be with her Lord at the age of 88.
Loving mother of:
Herman & Hilly Bolink
Bert & Gert Bolink
Fanny & Andy Feenstra
Loving opoe of ten grandchildren and nine great-grandchildren.
Correspondence address: Box 153, Nobleford, AB T0L 1S0

Obituaries

Grootegast, Gr. Smithville, Ont.
May 22, 1914 - April 16, 1993
"I lift up my eyes to the hills - where does my help come from? My help comes from the Lord" (Ps. 121: 1-2a).
The Lord in His infinite wisdom called unto Himself our beloved mother and grandmother,

MARIA ELISABETH DE GROOT
(nee VANDER MEULEN)

in her 79th year.
Beloved wife of the late Rienk De Groot (1976, Vauxhall, Alta.).
She is lovingly remembered by her children and grandchildren:
Tina & George Kooiman — Smithville, Ont.
Lisa, Heather, Kevin, Michael, Joshua
Reina & Rick Ten Veen — Salmon Arm, B.C.
Tammy, Danny, Joshua
Ann & Don Taylor — Brampton, Ont.
Jason, Jeff, Kimberly
Helen & George Huntley — St. Catharines, Ont.
Netty & Leo Lubbers — Smithers, B.C.
Trevor, Wade, Glenn
Margaret & Mark Moesker — Smithville, Ont.
Scott, James, Kenny, Kristie
Also remembered by four sisters and one brother in the Netherlands.
Predeceased by her infant granddaughter Katelyn Moesker (1991), her sister Antje Renkema and her brother Douwe van der Meulen.
Funeral service was held, April 19, 1993, in the Smithville Chr. Ref. Church, Rev. de Jong officiating.
2 Corinthians 5: 1-5.
Correspondence address: Tina Kooiman, S.G. Rd. #6, R.R. #1, Smithville, ON L0R 2A0

Obituaries

Ferwerd, Fr. Vernon, B.C.
"My grace is sufficient for you" (2 Cor. 12: 9a).
On April 21, 1993, the Lord suddenly called home his child,

SIETSE SWART

at the age of 85.
Beloved husband of Jacobje Swart (VandenBerg).
Dear father of:
Jan & John Bakker — Victoria, B.C.
Thea & Harry Kingma — Edmonton, Alta.
Bob & Joan Swart — Rocky Mountain House, Alta.
Pieter Swart — deceased (1974)
Annie & Cor Visser — Vernon, B.C.
Tina & Dan Pelech — Vernon, B.C.
Joan & Gus Van Der Meulen — Campbell River, B.C.
Ken & Rita Swart — Rocky Mountain House, Alta.
Judy & Joe Smoes — Vernon, B.C.
Mary & Ken Forster — Rocky Mountain House, Alta.
Beloved grandfather of 33 grandchildren and 35 great-grandchildren.
Predeceased by one granddaughter Sheila Bakker (1982).
Funeral service was held on April 27, 1993, in the Vernon Chr. Ref. Church.
Correspondence address:
T. Pelech, C. 26. S. 19, R.R. 6, Vernon, BC V1T 6Y5

February 6, 1938 - April 24, 1993
"Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Ps. 23: 6).

JACK ZOMER

after a short illness was called home to be with His Lord.
Beloved husband of Janice Zomer (Gelok).
Father of:
Randy & Dana
Eric
Ian
Son of Albert & Roel Zomer
Brother of:
Ray & Carol Zomer
Wally & Diane Zomer
Al & Tilly Zomer
Henry & Alice Zomer
Son-in-law of Helen Gelok.
Brother-in-law of:
Helen & Heiko Oegema
Ken & Christine Gelok
Adrian & Gia Gelok
Leo & Sue Gelok
Lisa Gelok
Uncle of many nieces and nephews.
The funeral service was held on April 27, 1993, at the Meadowvale Community Chr. Ref. Church, with Pastor Ron Fisher officiating.
Correspondence address: 5710 8th Line, Hornby, ON L0P 1E0

Accommodation

Bed & Breakfast
Beautiful Niagara Falls
A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken.
Mike & Joan Havinga
(416) 358-3534

Job Opportunities

Pastor needed
The pastor of the **Alliston Chr. Ref. Church** has recently announced his retirement from the ministry. We, the congregation, are currently seeking his replacement. We are a 40-year-old church with 78 families situated in Southcentral Ontario. A church profile is available on request. Inquiries and/or resumes may be forwarded to the

Search Committee
c/o Mr. Aris DeBruin
R.R. #2, Beeton
ON L0G 1A0
Phone: (705) 435-5317
Fax: (705) 435-3351

Job in Nova Scotia: Looking for a hard-working, sincere, church-going female to work on a large dairy farm. Must have driver's license, be able to operate some farm machinery, etc. Live in with family. Come and spend some time in our beautiful Annapolis Valley.
Heida Hollstein Farm
H. & Ida VanHattem and family
Phone: (902) 538-8753

Employment Wanted

17-year-old young man seeking employment on a farm in Ontario. Experience on a small hobby farm at home and part-time on a neighbour's dairy farm. **Contact Paul Engelsman, R.R. #1, Carrying Place, Ont.**
Phone: (416) 969-8235

Vacations

Planning your summer holidays?
Come to **Alton Lodges**, located two-minute walk from nine miles of sandy beach. Clean housekeeping cottages and friendly family atmosphere. For more information, write or phone:
Len & Rita Bette
Alton Lodges
R.R. #1, Site 130, Box 8
Wasaga Beach, ON L0L 2P0
(705) 429-2420

Miscellaneous

The Bible and Islam
by Rev. Bassam Madany
$4.95 Canada / $3.95 U.S.
How to relate the gospel relevantly to the Muslim heart and mind.
Write: The Back to God Hour
P.O. Box 5070
Burlington, ON L7R 3Y8

Classifieds

Summer Job Market

Bowmanville, Ont.: Responsible and enthusiastic, 18-year-old female is looking for work in **life-guarding, swimming instruction,** or **camp counselling.** Qualified, certified, and experienced. References available. **Call Jessica Hull at (416) 623-3357.**

Eastern Ontario: Young man, 16 yrs. old, is looking for summer employment, possibly on a farm (has some experience). Call **Ryan Slotegraaf at (705) 749-3515.**

London, Ont.: Adrian Miedema, currently studying law at the University of Western Ontario. Obtained B. Math in actuarial science/ economics from the University of Waterloo in May of 1992. Six four-month workterms of experience from cooperative education program from 1988-1991 (five terms in actuarial work with insurance companies; one term working in economics). Reliable, mature and conscientious. Extensive volunteer experience. Resume available upon request.
Phone: (705) 435-7166

Niagara area: 15-year-old male, looking for summer work in **landscaping, greenhouses** or **farming. Phone Justin at (416) 935-1058.**

Southwestern Ontario: Mature reliable, 17-year-old farm girl with three summers experience in **housekeeping** and **child-care,** seeks work of a similar variety or otherwise.
Alicia Molenhuis, R.R.#3, Strathroy, ON N7G 3H5. Phone: (519) 247-3773

St. Catharines, Ont.: Third-year Calvin College student from southern Ontario is looking for summer work. Has experience in nursery and landscaping as well as in tree planting up north. **Call Steve Witvoet at (416) 684-3991.**

St. Catharines, Ont.: Grade 12 student, age 17, would like to work in **an office** or **day care** to earn money for Christian college in September. Knows typing, Word Perfect & Spread Sheets. Experienced as mother's helper, teacher's assistant. St. Catharines area. Has driver's license. **Phone Allison at (416) 935-1058.**

Events

TORONTO DISTRICT CHRISTIAN HIGH SCHOOL

invites all its

supporters, students, teachers, and staff,

past and present,

to celebrate its **30th Anniversary**

at a banquet to be held in the school gymnasium

on **May 15, 1993**

Speaker: Dr. Gordon Spykman

Social Hour - 6:30 p.m. Dinner - 7:30 p.m.

(Tickets at $20.00 per person can be ordered by contacting the school either by phone 416-851-1772 or 416-741-2273, or by writing to the school at 377 Woodbridge Ave., Woodbridge, ON L4L 2S8).

Teachers

Centennial Christian School
Terrace, B.C.

is seeking applications for

TEACHERS

starting the 1993/94 school year

Centennial is a school of 250 students K-10 and is located in scenic Northwest B.C. in a community of 20,000. Plans are underway to add Grades 11 and 12 potentially in the 1995/96 school year. Therefore, persons with strengths in secondary development would be an asset. We have a dedicated staff of 16 and a supportive Christian School community.

Due to increasing enrolment and changes, we have openings in the following areas: Kindergarten, Grade 7, and Secondary (8-10) science area.
Contact:

Frank Voogd, Principal
Centennial Christian School
3608 Sparks Street
Terrace, BC V8G 2A5
Phone: (604) 635-6173, Fax: (604) 635-9385

Maple Ridge, B.C.: Haney-Pitt Meadows Chr. School is accepting applications for an **intermediate** position beginning in the 1993/94 school year. A background in **music** is preferred. Send enquiries to:
Ted Vroon, Principal
Haney-Pitt Meadows Chr. School
12140-203 Street
Maple Ridge, BC V2X 4V5

Wellandport, Ont.: Wellandport Chr. School invites applications for a **half-time Kindergarten** position for the 1993/94 school year.
Please direct inquiries to:
William Thies, Principal
Wellandport Chr. School
R.R. #1, Wellandport, ON
L0R 2J0
Phone: (416) 386-6272

Job Opportunities

STAFF POSITIONS AVAILABLE

The **Emmanuel Christian Reformed Church, Calgary, Alta.**, is a suburban congregation of 170 families rich in resources and opportunities to serve our Lord. There is diversity in age, background, and careers. Our mosaic of blessings presents a number of challenging ministry needs and opportunities. We are developing **a staff ministry** to help us grow in commitment and enhance our witness in our community.

We envision the addition of 1.5 full-time staff positions. Ideally, we hope to fill them with one full-time, plus one or more part-time persons who will work with our senior pastor and standing committees. How the work and time will be allocated is to be determined by the qualifications of the applicants.

Inquiries and applications are invited from qualified individuals able to give leadership in a number of the following ministries to meet the combined challenge of contemporary and traditional needs:

- certain specified pastoral visiting and caregiving
- initiation and coordination of youth and adult education programs
- teaching in areas of competence and interest
- coordination of our outreach ministries
- ministry to and coordination of ministry for all youth and adult singles
- cultivating the wealth of musical resources among our members
- direction and coordination of the musical participation in our worship services
- worship leadership and/or preaching

Successful applicants may, but need not be, ordained. They will have formal training and/or experience in areas of their expertise.

Detailed task descriptions are available from our staffing committee.

Please direct inquiries and applications to:

The Staffing Committee
Emmanuel C.R.C.
3020-51 Street S.W.
Calgary, AB T3E 6S7
(403) 246-0795

Dordt College

History Faculty Opening

Tenure-track position beginning fall 1994. Primary teaching responsibility in American history. Background in Latin American history and in political science desirable. Doctorate or ABD and teaching experience required, along with a commitment to a Reformed, biblical perspective and educational philosophy.

Send letter of interest, vita, and graduate transcripts to Dr. Rockne McCarthy, V. P. for Academic Affairs, at the address below.

Dordt College strongly encourages applications from women, minorities, and disabled persons.

DORDT COLLEGE
Sioux Center, IA 51250-1697
Ph: 712-722-3771
FAX: 712-722-1198

Classifieds

Miscellaneous	Miscellaneous	Real Estate	Real Estate	Miscellaneous

CHAPLAINCY TRAINING

Due to restraints both in governmental and ecclesiastical budgets, those who are interested in applying for bursaries for training in chaplaincy are asked to contact **Ontario Chaplaincy Services, 35 McCaul St., Toronto, ON M7A 1E9, (tel. 416-326-6861)** and the **CRC Chaplain Committee** as soon as possible.
For further information inquire at:

342 Arrowhead Pl.
Kingston, ON K7M 3L3
Phone: (613) 549-2900

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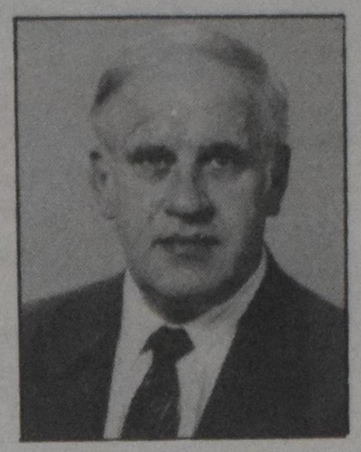

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.
As in previous years, *Christian Courier* will carry the Summer Job Market section in the Classifieds (until **May 28**).

Send us your announcement, and include *name, age, address, phone number, experience and type of work you are seeking.* This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!
Stan de Jong,
Manager

If you think you don't know a woman who is a victim of violence

...Look again!

The woman down the street, your co-worker, your best friend—anyone can be a victim of violence.

As neighbours and friends, we all have a role to play in ending the abuse of women. For the safety of our homes and communities, let's put an end to violence against women.

Violence against women hurts us all.

Status of Women Canada
Condition féminine Canada
Canada

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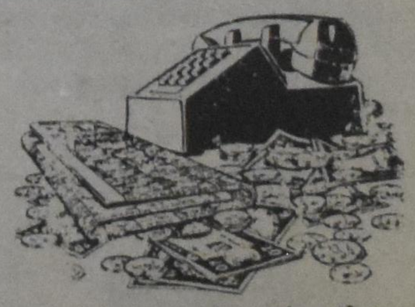
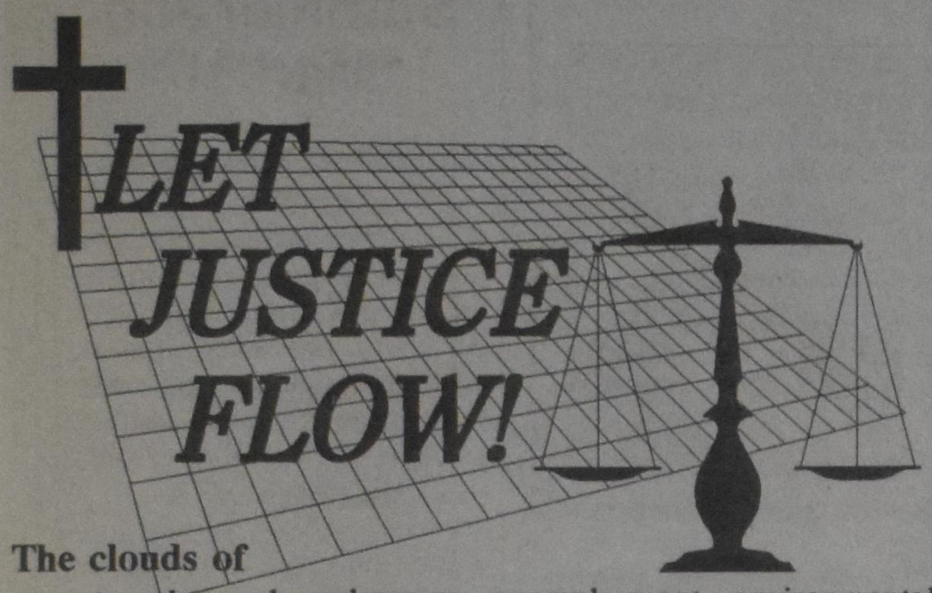
Puzzle will return next week!



Save money by using the classifieds!

Events

Events	Events	Miscellaneous



The clouds of
poverty, abuse, homelessness, unemployment, environmental destruction and debt crises continue to gather over North America and around the world.

Is there any hope?
As Christians we believe that the water from those clouds can be transformed into rivers of justice and righteousness. But how?

The 1993 ICS Family Conference
will explore such problems and such hopes under the theme *LET JUSTICE FLOW!* On the occasion of the 30th anniversary of Citizens for Public Justice, this year's conference will celebrate the contributions of various organizations concerned with justice issues.

Keynote speakers
will be Gerald Vandezande and Kathy Vandergrift.

July 30 - August 2, 1993
Hamilton District Christian High School
Ancaster, Ontario
For more information: contact the
Institute for Christian Studies
229 College St. Toronto, ON M5T 1R4
(416) 979-2331

De Hollandse Dag in Moorefield

wordt gehouden op

Woensdag, 9 juni 1993
om
10 uur
in het Community Centre.

Samenzang, voordrachten, muziek, enzovoort.

Spreker: Ds. Wm. Koopmans van Orangeville.

Lunch meenemen en uw eigen koffiekop.
Gratis koffie en koek.

Voor gezelligheid en plezierig uitgaan,
moet je de Hollandse Dag niet overslaan.

Cancellation

ATTENTION!

CLINTON'S
13th ANNUAL
KLOMPENFEEST
HAS BEEN CANCELLED

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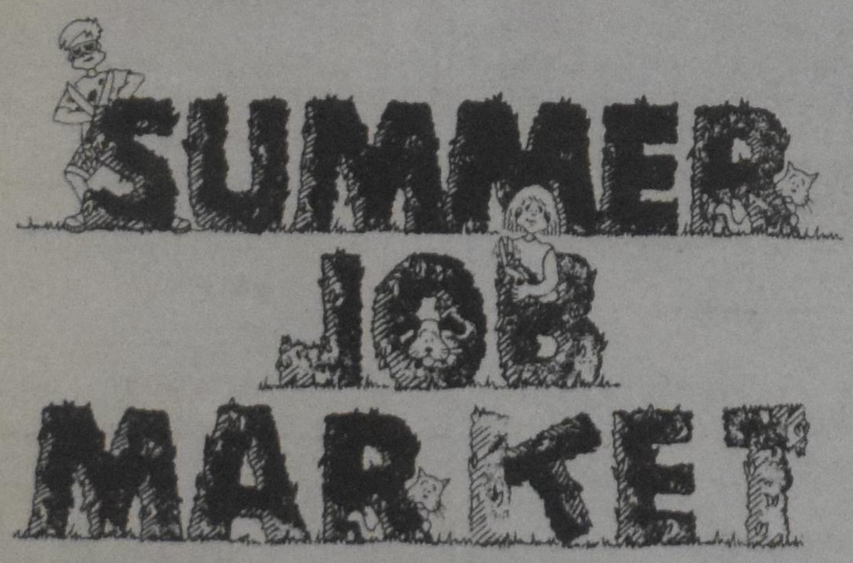

This summer why not hire a student to help you ease your workload and get some extra things done?
Beginning March 26, students will advertise their skills in our Summer Job Market section of the Classifieds.
Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Calendar

May 6, 13, 20 "School of the Holy Spirit," 7:30-9:30 p.m., Foursquare Chr. Centre, **Mississauga**, Ont. Info.: CCC (416) 278-7969.

May 8 Information/discussion about sexual abuse in Christian homes and churches, 10 a.m.-3 p.m., Covenant CRC, 278 Parnell Rd., **St. Catharines**, Ont. Two videos will be shown: "Hear their cries" and "Not in my church." Admission $2.00 (bring sack lunch and drinking mug). Info.: (416) 934-0644 or 934-0354.

May 8 Choir/organ concert, with the "Con Spirito Choir" (dir. J. Kaldeway) and organist Laurens Kaldeway, 8 p.m., Free Reformed Church, **Chatham**, Ont. Tickets: (519) 383-0438.

May 8 Springfest '93 hosted by Calvin Chr. School, 8:30-3:00 p.m., at Dundas Community Centre (King & Market), **Dundas**, Ont. A fun day for the entire family. Admission free!

May 12 Convention 1993, Can. Fed. of C.R. Women, 10 a.m., Bingemans Park, **Kitchener**, Ont. Speakers: Dr. Jeffrey Weima and Joanne De Jong.

May 15 30th Anniversary of the Toronto District Chr. High School. Banquet at TDCH. Speaker: Dr. Gordon J. Spykman. Tickets: (416) 851-1772 or 741-2273.

May 15 Spring concert by the "Christian Choir New Life," 7:30 p.m., Covenant CRC, **St. Catharines**, Ont. Freewill offering. Refreshments.

May 21 Organ and piano concert, 8 p.m., Maranatha CRC, **Bowmanville**, Ont. Martin Mans, Andre Knevel and Willem van Suydam, organ/piano.

May 22 Woodstock Dutch Theatre Group presents "Kontakt met Kootje," a three-act comedy, 7:30 p.m., Clinton & District Chr. School, **Clinton**, Ont.

May 22 Concert by organist Martin Mans and the "Mattaniah Neth. Ref. Male Choir," 8 p.m., Chalmers United Church, **Woodstock**, Ont.

May 26 Martin Mans and Willem van Suydam (organ/piano) in concert, 8 p.m., CRC, **Mount Brydges**, Ont.

News

Irish groups ponder how to 'Irishize' media efforts

AKRON, Pa. (MCC) — Conflict flares. Call in an impartial outsider to mediate a solution, right? Not necessarily, John Paul Lederach told enthusiastic audiences in Belfast, Northern Ireland, during three days of seminars with various groups in early March.

Lederach, Mennonite Central Committee (MCC) international conciliation specialist, encouraged Irish peace groups to 'Irishize' mediation to make it appropriate for their own culture.

The Conflict Mediation Network in Ireland has been puzzled as to why people often ask them to give mediation workshops but rarely to mediate disputes. Drawing on his experiences in Somalia and Central America, Lederach suggested that the model developed in the United States of using impartial outsiders may not be appropriate in Ireland.

"Workshop participants said they identified with Latin Americans, who go to people they know and trust rather than to outsiders in times of stress," Lederach commented.

PHOTO JOE CAMPBELL

A British Broadcasting Corp. reporter interviews John Paul Lederach on the biblical basis of reconciliation for a Sunday morning radio talk show. Lederach's meetings in Ireland were well attended by media representatives.

Peace at lower levels

In a public meeting attended by 80 persons involved in peacemaking, from government officials to grassroots organizers, Lederach presented the idea that peacemaking needs to be constructed at three levels — at the grassroots; at a middle-range, involving leaders from church, business and non-governmental organizations; and at the government stratum.

"People tend to think of peacemaking as negotiations among top-level leaders seated around a table," Lederach says. "Such negotiations are high profile and people's hopes and optimism rise and fall according to how the negotiations fare."

"But what happens at the middle-range and grassroots levels is more important for a lasting peace," Lederach adds.

Given new energy

"These ideas hit home; people could see an overall framework for working for long-term peace and could identify their place in it," Lederach says, explaining why he was given "all but a standing ovation at the end from weary but experienced peace activists," in the words of Joe Campbell, program coordinator for MCC and Mennonite Board of Missions in Ireland.

"The politicians are deadlocked and we who work at peace are fatigued," says Campbell. "John Paul helped us see our work in context and he gave us new energy."

Lederach is building upon a foundation established by Mennonites in Ireland, Campbell says. Ron Kraybill, then director of Mennonite Conciliation Services (MCS), visited Ireland in the mid-'80s. Following Kraybill's visit, Campbell and four others participated in MCS training in the U.S.

Lederach says that despite recent bombings, many Irish people he spoke with feel they are gradually moving towards peace. "They say, 'The troubles won't be solved tomorrow or even in my lifetime, but we are making progress.'"

They recognize that community efforts to reach out to the "other side" are "small pieces in building peace," Lederach says.

Develop trust from both sides

Lederach met with two community activists, one Catholic and one Protestant, who have contact with paramilitary commanders on both sides of Ireland's conflict. He also met with five clergy, Catholic and Protestant, who have met paramilitary leaders.

He encouraged these groups to meet regularly, believing they can form "insider" teams, trusted by both sides, to forge dialogue.

The clergy gathering was the first such meeting of those particular individuals. "I am delighted they have agreed to meet again to coordinate efforts," comments Campbell, who had arranged the meeting.

Conflict in Ireland dates to 1921, when Ireland was politically divided into two parts, one region under British rule and the other under Irish rule. Nationalists, mainly Catholic groups, are striving for a united Ireland, unionists, principally Protestants, want to remain a part of Great Britain.

A sad discovery reveals the end of pastor's life

Bert Witvoet

MEDICINE HAT, Alta. — A member of the First Christian Reformed Church found the body of his missing pastor, Leonard Schalkwyk, floating in the South Saskatchewan River near Police Point Park on Sunday afternoon, April 25. The church member discovered the body about three miles downstream from where Schalkwyk's 1988 Plymouth Reliant had been parked.

Leonard Schalkwyk had been missing since April 1 when he was reported to have left the house at five o'clock in the morning to go for a walk, as was his custom. According to a report in the *Medicine Hat News* he had been in a confused state of mind. He was 63.

"We were expecting this sort of thing," said Robert Hazelaar, clerk of the First Christian Reformed Church. The church had organized a search party and had chartered a plane to help in the search. But nothing turned up for more than three weeks. "It's very sad, but in a sense it's a relief to find the body," said Hazelaar.

The funeral service for Rev. Schalkwyk was held in First CRC on Friday, April 30.

Students' faith choked out

Bert Witvoet

ST. CATHARINES, Ont. — According to Brock University chaplain Nick Overduin it's most often the fate of the seed that fell among thorns in the Parable of the Sower that applies to students at university.

Overduin used Jesus' own interpretation of the parable to make his point. The seed that fell among thorns represents those who hear the Word of God but are choked out by life's worries, riches and pleasures.

Many students are worried about marks, prepare for the best paying careers and look for pleasure, said Overduin in a report at the congregational meeting of Jubilee Fellowship Christian Reformed Church.

For a sower like him and three other chaplains at Brock University, the harvest is not always plentiful.

News Digest

Edited by Bert Witvoet

Top complaints in Ontario

TORONTO — The Ministry of Consumer and Commerical Relations reports that the 10 top consumer complaints handled by its bureaus in 1992 had to do with:

1. motor vehicle repairs
2. motor vehicle purchases
3. home improvements
4. travel services
5. refunds and exchanges
6. collection agencies
7. misrepresentations
8. mail-order purchases
9. contracts
10. non-delivery of goods

Most of the 832 complaints that put motor vehicle repair first on the list related to the quality of work performed. Many problems can be avoided by asking for a written estimate, says the ministry.

The top complaint in northern Ontario had to do with home improvements, says the report.

The ministry's consumer services bureaus advise consumers on how to deal with complaints arising from the purchase of goods or services, regarding contracts, credit and deceptive or unfair business practices.

An ovation for Buthelezi

LONDON, England — According to a report in the *Manchester Guardian* South African Zulu leader Chief Mangosuthu Buthelezi earned himself a place in world record books by reading a speech to his homeland parliament that lasted 18 days.

A major reason for the length of the speech was due to the fact that some of the 427 pages of material which Buthelezi read had to be translated from Zulu into English and some of it from English into Zulu.

The article does not mention how many people fell asleep during the speech, nor the reason for the standing ovation given to Buthelezi after he read the last sentence.